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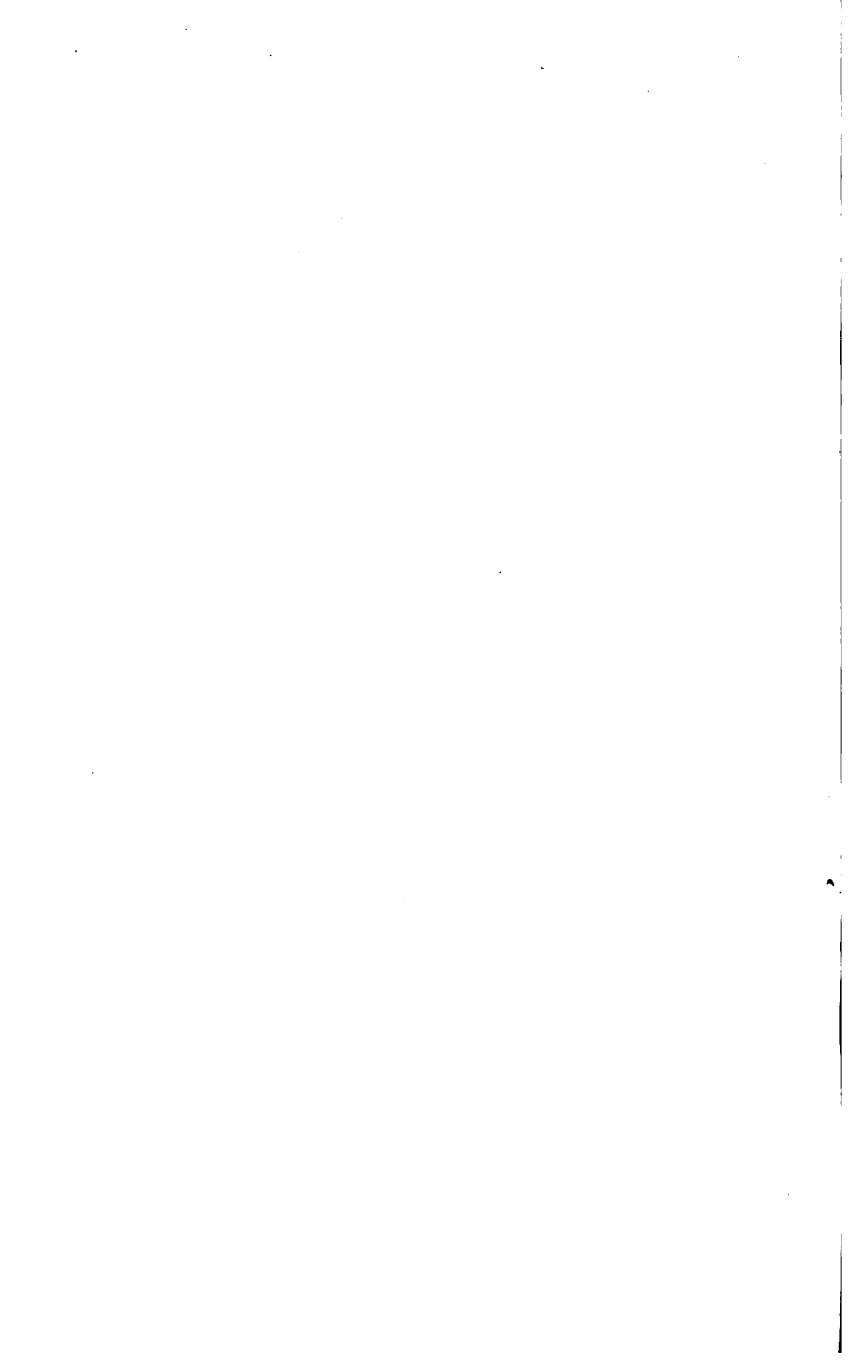
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# FIRST GREEK BOOK;

ON THE PLAN OF THE

## FIRST LATIN BOOK.

BY THOMAS KERCHEVER ARNOLD, M.A.

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AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

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## PREFACE.

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IN presenting a new and improved edition of the **FIRST GREEK BOOK**, the American Editor takes great pleasure in acknowledging the very gratifying success of the "**Arnold Series**," as issued under his supervision. He has not spared labor on his part, nor have the Publishers expense on their's, to render the various volumes of the series even still more worthy of the confidence and support of the public ; and he ventures to express the opinion that the present "**First Greek Book**" will be found to be admirably adapted to the grounding of the young student in the fundamental principles of the noble language of Greece, as well as a very considerable improvement on former editions of the same book.

In this, as in the "**First Latin Book**," Mr. Arnold has prepared with great care, in both Greek and English, such **Exercises** as serve to illustrate those portions of the **Grammar** which are needful at the outset. Grammatical apparatus is supplied according as it is wanted ; difficulties are elucidated ; peculiarities of the Greek language are pointed out ; differences of idiom between the two languages are specially noted ; and, in accordance with the plan pursued by Ollen-

dorff in his excellent works on education, *frequent repetition* of principles learned, and of things already acquired, impresses them upon the memory with surprising distinctness and force.

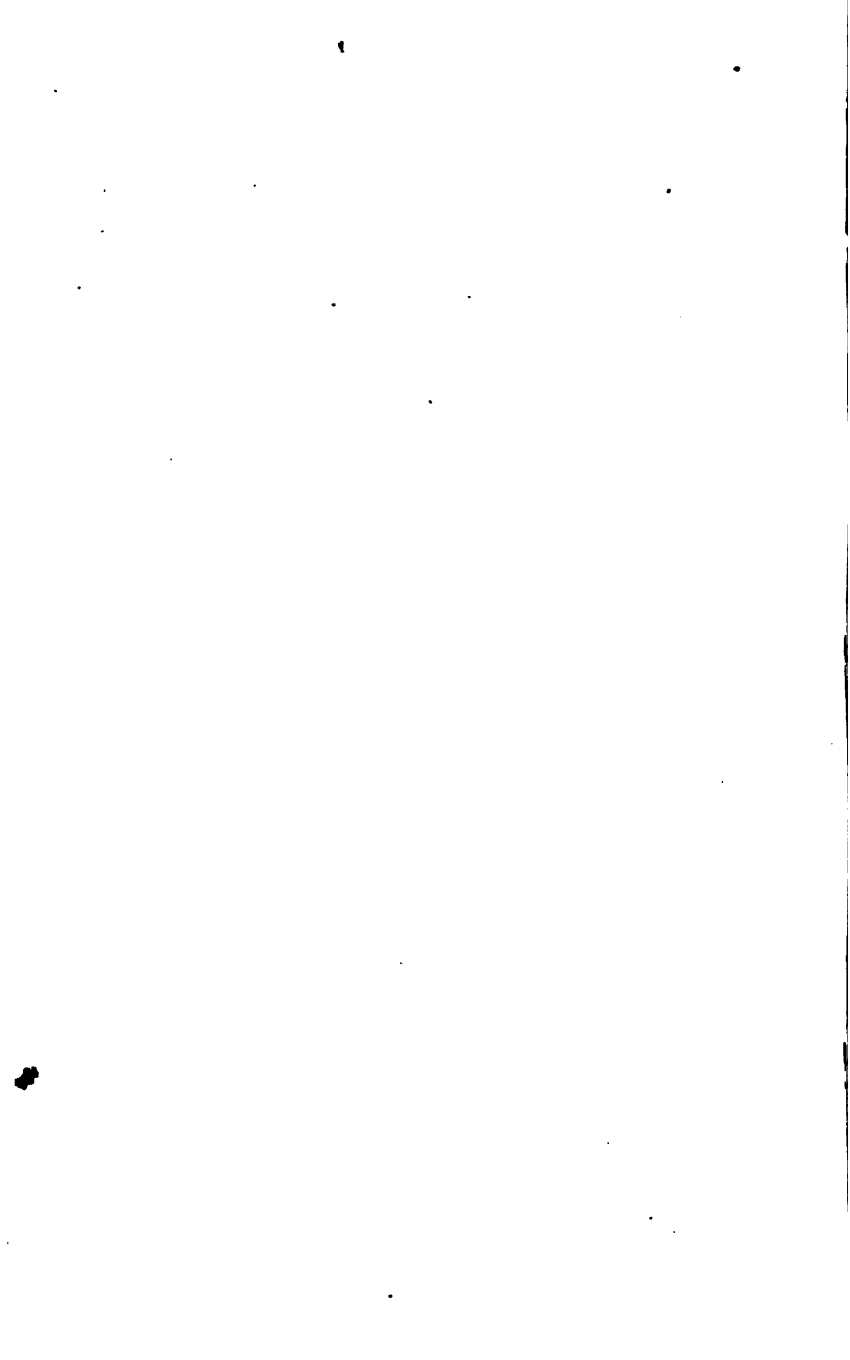
It may not be deemed amiss here to say, that the educational works of Mr. Arnold require activity and energy on the part of the teacher as well as the scholar. They are *not* meant to supersede the necessity of a competent and faithful instructor, who can take occasion to enlarge upon, render more full (as boys now and then need), and impress upon his classes, the admirably arranged and clearly and logically drawn out course of instruction contained in these volumes. On the contrary, the teacher must be active and hard-working as well as his boys: if he be so, it is really surprising how rapid and yet how solid is their progress; if he be not, this as well as every other good school-book will be of comparatively little service in carrying forward the student toward the goal of his wishes and his efforts. It *ought* not to be necessary, in these days, to remind any one that there is no royal road to learning, and that the best of books and best of systems will not make thorough scholars, without good teachers, and studious, hard-working pupils.

The American Editor has endeavored to do all in his power to improve the present volume: he has amplified the earlier Lessons and Exercises; added simple and clear explanations where they seemed to be needed; inserted "Ques-

tions," rather as suggestive of what may be, than as expressive of all that should be, asked ; has referred frequently to Kühner's valuable Grammar for fuller elucidation of difficulties or peculiarities, &c. He hopes, ere long, to be able to go still further, and in a "Second Greek Book" to carry the pupil through the Verb in  $\mu$  (which is not fully treated of in this volume), the Irregular Verbs, and the principal rules of the Syntax. In that event, the apparatus supplied would be full and complete in all respects ; and by a faithful use of these works, the foundation would be laid, broad and deep, of sound classical scholarship in our country.

J. A. S.

BURLINGTON COLLEGE,  
Sept. 20th, 1850.



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### NOTANDA.

1. The small numerical references *above the line of words* refer to the Differences of Idiom, &c., at the end of the work (p. 237).

2. The pupil should be constantly practised in the *Paradigms* given at the end of the work.

3. He should be required from the beginning (i. e. from the *sixth Exercise*) to *accentuate* his Greek. The rules for changing the accents in the declensions are given after each declension. Those for the Verbs will be found at p. 206.

4. The references to Kühner are to the "Grammar for High Schools and Colleges," translated by Messrs. Edwards and Taylor: Andover, 1844. 8vo.

# FIRST GREEK BOOK.

## LESSON I.

### *The Alphabet.*

1. The Greek Alphabet consists of twenty-four letters: seven of these are vowels, and seventeen consonants.

Forms.	Roman Letters.	Names.	Numeral Power.
A α	a (ah)	Alpha	*Αλφα 1
B β	b	Beta	Βῆτα 2
Γ γ	g (hard)	Gamma	Γάμμα 3
Δ δ	d	Delta	Δέλτα 4
E ε	ē (short)	Epsilon	*Ε ψιλόν 5
Z ζ	z	Zeta	Ζῆτα 7
H η	ē (long)	Eta	*Ητα 8
Θ θ, θ	th	Theta	Θῆτα 9
I ι	i (ee)	Iota	*Ιῶτα 10
K κ	k	Kappa	Κάππα 20
Λ λ	l	Lambda	Λάμβδα 30
M μ	m	Mu	Μῦ 40
N ν	n	Nu	Νῦ 50
Ξ ξ	x	Xi	Ξι 60
O ο	ō (short)	Omicron	*Ο μικρόν 70
Π π	p	Pi	Πι 80
Ρ ρ	r	Rho	*Ρῶ 100
Σ σ, ς	s	Sigma	Σίγμα 200
T τ	t	Tau	Ταῦ 300
Υ υ	u	Upsilon	*Υ ψιλόν 400
Φ φ	ph	Phi	Φι 500
Χ χ	ch	Chi	Χι 600
Ψ ψ	ps	Psi	Ψι 700
Ω ω	ō (long)	Omēga	*Ω μέγα 800

## LESSON II.

*The Sounds of the Letters.*

2. The Greek being a dead or *unspoken* language, we cannot determine how the ancients pronounced their words; hence modern nations adopt a system of pronunciation suited to their own peculiarities. In English, we usually give the vowels and consonants the following sounds:

3. *a*\* has the sound of *a* in *far*, or like *a* in *hat*.

4. *ε* " " *e* in *met*.

5. *η* " " *a* in the words *same*, *fame*, &c., as *μήν* (*mane*); others give it the sound of *ee* in *meet*.

6. *ι* " " *i* in *machine*, or like *i* in *bit*.

7. *ο* " " *o* in *not*, *dot*, &c.

8. *υ* " " *u* in *tube*, *crude*, &c.)

9. *ω* " " *o* in *hope*, *note*, *devote*, &c.

REM. E-*psilon*, U-*psilon*: Ψιλον means *simple*, that is, *unspirated* (*ε* or *υ*): the character H having been also used originally to mark the rough breathing (our *h*); and T to mark another breathing, that of the *Digamma*, or Latin *Vau*.

O-*mīcron*, O-*mēga*: μικρός, μικρόν, *little*; μέγας, μέγα, *great*.

10. Sigma (*σ*) at the end of a word takes the form of *ς*, as *σεισμός*, *πρός*, &c.

This form is now sometimes used in the middle of compound words, when the first word in the compound ends in *σ*, as *προσφέρω*, for *προσσφέρω*. This is contrary to ancient authority.

\* In classifying the vowels, note that two of them are always *short*; two always *long*; and three *doubtful*, being sometimes long, sometimes short:

<i>short</i> vowels,	<i>ε</i> , <i>ο</i> .
<i>long</i> " "	<i>η</i> , <i>ω</i> .
<i>doubtful</i> " "	<i>α</i> , <i>ι</i> , <i>υ</i> .

11.  $\gamma$  before a vowel is sounded like  $g$  hard, as  $\gamma\eta$  ( $g\eta$ , like the English *gay*); when before another  $\gamma$  and also before  $\kappa$ ,  $\chi$ ,  $\xi$ , it is sounded like  $ng$  in *ring*. Thus  $\alpha\gamma\gamma\epsilon\lambda\omicron\varsigma$  must be pronounced *ang-gelos* (Latin *angelus*);  $\sigma\upsilon\gamma\kappa\omicron\pi\acute{\eta}$ , *sūng-kōpē*;  $\text{Ἀγγίσης}$ , *Ang-chīses*;  $\lambda\acute{\alpha}\rho\upsilon\gamma\xi$ , *larūngx*; &c.

12.  $\zeta$  has the sound of  $dz$  (nearly), as in the English *adze*; as  $\zeta\acute{\epsilon}\omega$ , *dzeo*;  $\mu\epsilon\lambda\acute{\iota}\zeta\omega$ , *melid-zo*.

13.  $\theta$  has the sharp sound of  $th$  in *thin*, *thick*; never the sound of  $th$  in *this*, as  $\theta\epsilon\omicron\lambda\omicron\gamma\iota\alpha$ , *theology*.

14.  $\tau$  always retains its proper sound of  $t$  and is never pronounced like  $sh$ , as in some English words (*propitiation*, *condition*, &c.); thus,  $\text{Κρίτις}$ , *Krit-i-as* (not *Krish-i-as*);  $\alpha\acute{\iota}\tau\iota\alpha$ , *ait-i-a*; &c. So, too,  $\sigma$  never has the sound of  $sh$ , as  $\text{Ἀσία}$ , *As-i-a* (not *Ash-i-a*).

15.  $\chi$  has the hard, guttural sound, as  $ch$ , in *chemist*, *chaos*, *loch*, &c.

### Exercise 1.

16. Give the *names* and *sounds* of the following letters:

$\alpha$	$\eta$	$\delta$	$\zeta$	$\rho$	$\psi$	$\omega$	$\xi$
$\epsilon$	$\beta$	$\xi$	$\lambda$	$\phi$	$\mu$	$\zeta$	$\nu$
$\pi$	$\kappa$	$\gamma$	$\sigma$	$\rho$	$\gamma$	$\nu$	$\upsilon$
$\chi$	$\rho$	$\lambda$	$\delta$	$\zeta$	$\eta$	$\xi$	$\sigma$
$\gamma$	$\psi$	$\epsilon$	$\mu$	$\epsilon$	$\gamma$	$\delta$	$\tau$
$\tau$	$\eta$	$\omega$	$\tau$	$\nu$	$\zeta$	$\upsilon$	$\nu$
$\phi$	$\pi$	$\chi$	$\rho$	$\upsilon$	$\xi$	$\eta$	$\rho$
$\gamma$	$\psi$	$\epsilon$	$\nu$	$\chi$	$\epsilon$	$\omicron$	$\epsilon$
$\Lambda$	$\text{Η}$	$\Delta$	$\text{Ζ}$	$\text{Ρ}$	$\Psi$	$\Omega$	$\Xi$
$\text{Ι}$	$\text{Β}$	$\text{Ξ}$	$\text{Λ}$	$\Phi$	$\text{Μ}$	$\text{Ζ}$	$\text{Ν}$
$\text{Π}$	$\text{Κ}$	$\Gamma$	$\Sigma$	$\text{Ρ}$	$\Gamma$	$\text{Ν}$	$\Upsilon$
$\text{Χ}$	$\text{Ρ}$	$\Lambda$	$\Delta$	$\text{Ζ}$	$\text{Η}$	$\Xi$	$\Sigma$
$\Gamma$	$\Psi$	$\Sigma$	$\text{Μ}$	$\text{Ε}$	$\Gamma$	$\Delta$	$\text{Τ}$
$\text{Τ}$	$\text{Η}$	$\Omega$	$\text{Τ}$	$\text{Ν}$	$\text{Ζ}$	$\Upsilon$	$\text{Ν}$
$\Phi$	$\text{Π}$	$\text{Χ}$	$\text{Ρ}$	$\Upsilon$	$\Xi$	$\text{Η}$	$\text{Ρ}$
$\Gamma$	$\Psi$	$\Theta$	$\text{Ν}$	$\text{Χ}$	$\Phi$	$\text{Ο}$	$\Theta$



17. Write the *names* of the letters in Greek: also write in Greek *capitals* these words, Xēnōphōn, Paulōs, Matthaiōs.

18. QUESTIONS.—How many letters are there in the Greek alphabet? How many and which are vowels? How many and which consonants? What do you mean by *εpsilon*? *υpsilon*? Which is short or little *δ*? Which long or great *δ*? When does *γ* have the sound of *ng*? Give an example. Do you ever give *σ* or *τ* the sound of *sh*? Does the same rule apply to the English?

### LESSON III.

#### *The Diphthongs.—Breathings.*

19. There are *twelve* diphthongs in Greek; *six* of these are termed *proper*, *six improper* diphthongs.

1) Proper diphthongs are:

<i>αι</i>	pronounced like <i>ai</i> in <i>aisle</i> ,	e. g. <i>αἵξ</i>
<i>αυ</i>	" <i>ou</i> sound,	<i>ναῖς</i>
<i>ει</i>	" <i>ei</i> height,	<i>δεινός</i>
<i>ευ</i>	" <i>eu</i> neuter,	<i>Ζεὺς</i>
<i>οι</i>	" <i>oi</i> boil,	<i>κοινός</i>
<i>ου</i>	" <i>ou</i> youth,	<i>οὐρανός</i>

Some prefer to sound *αυ* as *au* in *laud*, and *ου* as *ou* in *sound*.

2) Improper diphthongs are:

*α* pronounced like the simple vowel *a*.

*η* " " *η*.

*ω* " " *ω*.

*ηυ* " *eu* in *feudal*, or like the diphthong *ευ*.

*υι* " *whee* in *wheel*.

*ουυ* " the diphthong *ου*.\*

---

\* The following examples will show how the Romans sounded

REM.  $\alpha$ ,  $\eta$ ,  $\omega$  have the second vowel ( $i$ ) of the diphthong written underneath. This is called *Iota subscriptum*, and is generally so written after  $\alpha$ ,  $\eta$ ,  $\omega$ . But when *capital* letters are used the  $i$  is still written as a *letter*; thus ΔΕΞΠΙΟΤΗ = δεσπότη, Ἀἰθῆς = αἶθρς, Ὠιδῆ = ὠιδῆ. Iota is then said to be *adscripted*.

20. Every word in Greek that begins with a vowel or diphthong, has a mark over this initial vowel or diphthong termed a *breathing*: it is placed over the *second* vowel of a diphthong; as ἔχω, αἶξ, &c.

21. The *rough* breathing or *aspirate* (spiritus asper) is a *comma turned the wrong way*, and is sounded like an *h* before a vowel; as, ὁ, *ho*; οἱ, *hoi*; Ἑκτωρ, *Hector*; εὐρίσκω, *heurisko*.

22. The *smooth* breathing (spiritus lenis) is a *comma*, and has no effect on the pronunciation; thus, ἀνὴρ is pronounced *anēr*, ὄρος, *ōrōs*, &c.

23. Every word that begins with  $\upsilon$  has, in Attic Greek, the rough breathing, as ὑπέρ, *hyper*; ὑφέν, *huphen* (hyphen).

24. The *consonant*  $\rho$  has also the rough breathing over it, when it stands at the beginning of a word, as Ῥέα, *Rhea*.

25. In the *middle* of a word a *single*  $\rho$  has no breathing over it: of two  $\rho$ 's, the first has the smooth, the second the rough breathing: ἔρρωσο! (In some modern editions the breathings over  $\rho\rho$  are omitted.)

these diphthongs, and how they are represented in English:  $\alpha i$  is expressed by the diphthong *æ*,  $\epsilon i$  by *ē* and *ē*,  $\upsilon$  by *y*,  $\alpha i$  by *æ*, *ou* by *u*; e. g.

Φαῖδρος, Phædrus,  
Γλαῦκος, Glaucus,  
{ Νεῖλος, Nilus,  
{ Λυκείον, Lycæum,  
Εὐρος, Eurus,  
Βοιωτία, Bœotia,

Μοῦσα, Mûsa,  
Εἰλείθυια, Ilithyia,  
Θρᾶκες, Thræces,  
Θρήσσα, Thrêssa,  
τραγωδός, tragœdus.

*Exercise 2.*

26. Write (with the proper *breathings*) the following words in Greek characters.

☞ Note that ε, ο stand for η, ω : έ, ό for ε, ο : also that the *h* represents the *rough* breathing.

hěn	hōmoiōs	rhabdōs	rhinos	arrhabōn	
hois	hōn	hikanoi	adunatōs	ěsti	
ěgō	hōs	agathōs	houtoi	ěchousin	
ēn	aneu	hōspēr	hēdu	hōti	
hun	an	hēgēmōna	rheuma	rhachōs	
anēr	angelos	rhiptō	hō	rhētōr	
hagia	hōstě	ōmbrōs	tōdě	arrhētōs	
hē	hōn	hēbē	alōpēx	ěchō	
ěchō	autōs	hěautōn	ěrō	haima	
huiōs	auriōn	angkura	hēn	hōs	
hō	hē	tō	hoi	hai	ta
tou	tēs	tou	tōn		
tōi	tēi	tōi *	tois	tais	tois
tōn	tēn	tō	tous	tas	ta

27. Read (and write down in English characters) the following words :

οὔτος. αὐτος. Τίς. ποτε. πωποτε. τυπτει. χην.  
 έξει. έχω. Ἐστιν. αὐτον. αὐτον. ῥίμφα. βλεφα-  
 ρον. σωμα. χεῖρες. τυπτουσι. γιγαντες. δορυ. λαμ-  
 βανειν. Νυν. ἡμερα. νυξ. Χειμων. νεφελη. έτος.  
 Γαρ. ένιαυτος. αξιουν. παιδρος. ψηφισμα. μερος.  
 κατα. φιλος. σοφος. Μων. ό. Ῥους. τουτων. το-  
 σουτος. Φευ. Ποθεν. παλαιος. γερας. οὔδεπωποτε.

☞ This exercise should be lengthened and varied according to circumstances, till the pupil is thoroughly acquainted with the *breathings* and their proper places.

\* The *iota* is here to be *subscript*, [see 19. 2) REM.]

28. QUESTIONS.—How many diphthongs are there in Greek? How do you distinguish them? Name the proper diphthongs, and give their pronunciation. Name also the improper diphthongs with their sounds. What do you call the little straight mark under  $\alpha$ ,  $\eta$ ,  $\omega$ ? Why? When is iota written by the side of the preceding letter? What do you call it then? Which words in Greek take a *breathing*? Where is it placed when the word begins with a diphthong? What is the rough breathing? What is its equivalent in English? What effect does the smooth breathing have on the pronunciation? What do words that begin with  $\nu$  always take? When does  $\rho$  have the rough breathing? When not? How is it when two  $\rho$ 's come together?

## LESSON IV.

### *Classification of the Consonants.*

29. The consonants are divided into *semi-vowels* and *mutes*.

- |                   |  |
|-------------------|--|
| 1) Semivowels     | { liquids $\lambda, \mu, \nu, \rho$ .                            |
|                   | { sibilant $\sigma$ .  |
| 2) Mutes          | $\pi, \beta, \phi: \kappa, \gamma, \chi: \tau, \delta, \theta$ . |
| 3) Double Letters | $\zeta, \xi, \psi$ .   |

30. The mutes are divided,

a) according to their fundamental sound:

- 1)  $\pi, \beta, \phi$ , P-mutes.
- 2)  $\kappa, \gamma, \chi$ , K-mutes.
- 3)  $\tau, \delta, \theta$ , T-mutes.

b) according to the breathing or aspiration with which they are pronounced:

- 1)  $\pi, \kappa, \tau$ , *smooth*.
- 2)  $\beta, \gamma, \delta$ , *middle*.
- 3)  $\phi, \chi, \theta$ , *aspirate*.

REM. The P-sounds are termed *labials*, because the lips (*labium*, lip) are principally concerned in uttering them; the K-sounds are termed *palatals* or *gutturals*, because formed by the palate or throat (*palatum*, *guttur*, palate, throat); and the T-sounds

are termed *linguals*, because formed by the tongue (*lingua*, tongue).

31. In the following table the mutes correspond, both when taken *horizontally*, and when taken *perpendicularly*.

	Smooth.	Middle.	Aspirates.
P-sounds . . .	π . . .	β . . .	φ
K-sounds . . .	κ . . .	γ . . .	χ
T-sounds . . .	τ . . .	δ . . .	θ

32. The three *double letters* arise from the blending of the mute consonants with σ :—

ζ = δσ (or σδ).

ξ = any k sound with σ (= κσ, γσ, or χσ).

ψ = any p sound " σ (= πσ, βσ, or φσ).

33. A pure Greek word can end only in one of the three liquids, ν, σ, ρ. It will be remembered that ψ = πσ, βσ, or φσ, and ξ = κσ, γσ, or χσ, and so fall under the rule. The two words, οὐκ, *not*, and ἐκ, *out of*, form only an apparent exception, since they incline so much to the following word as to become, as it were, a part of it. (See 54.)

This law of euphony (says Kühner, § 25. 5) occasions either the omission of all other consonants, or it changes them into one of the three liquids just mentioned; hence, σῶμα (gen. σώματ-ος) instead of σῶματ, γάλα (gen. γαλακτ-ος) instead of γαλακτ, λέων (gen. λέοντ-ος) instead of λέοντ, ἐβούλευον, instead of ἐβούλευοντ; τέρας (gen. τέρατ-ος) instead of τέρατ, κέρας (gen. κέρατ-ος) instead of κέρατ, μέλι (gen. μέλιτ-ος) instead of μέλιτ.

Hence it follows that we find Greek words always ending in a vowel or one of the semi-vowels, ν, ρ, σ.

### Exercise 3.

34. 1) Name and distinguish the *vowels*, *diphthongs*, *semivowels* and *mutes*, in the Greek words following.

2) In the case of the *mutes* distinguish them according to what you have learnt in 30, 31.

3) Point out the *double letters* and show how they arise.

1. φρένες ἀγαθαί. 2. εὐωδία καὶ μῦρον γυνῆν εἰσιν αἰτία θανάτου. 3. τὸ ξίφος. 4. ζωῆς ἀρχή. 5. ἐν τῇ λάρνακι Δανάης καὶ Περσέως. 6. βουλευέω. 7. ὁ λόγος τοῦ ἀνδρώπου. 8. ἡ φλόξ. 9. δὸς ποῦ στῶ, καὶ τὸν κόσμον κινήσω.

QUESTIONS.—How many consonants are there? How are they divided? Name the semivowels; the mutes; the double letters. How are the mutes divided? (*Ans.* In two ways, according to their fundamental sound, and according to the aspiration with which they are pronounced.) Name them according to the former way; according to the latter. Which are the labials? Why so called? Which the palatals or gutturals? Why so called? Which the linguals? Why so called? Which are the double consonants? What does ζ arise from? What ξ? What ψ? What letters do Greek words always end in? (*Ans.* Vowels, and the liquids ν, ρ, σ.) What two words are exceptions to this rule?

## LESSON V.

### *Syllables.—Quantity.*

35. A vowel, when uttered by itself, or in connection with one or more consonants, is termed a syllable; as, ἦ, δῆ, πρὸς, ἀρχή, &c.

36. A word is composed of one or more syllables. No syllable or monosyllabic word contains more than six or seven consonants; as, in στράγξ. A word of *one* syllable is termed a *monosyllable*; of *two*, a *dissyllable*; of *three*, a *trisyllable*, of more than three, a *polysyllable*; as, μῆν, πόλις, βραχίων, προσδέχομαι.

37. The *last* syllable of a word is called the *ultima*; the one next to the last, the *penultima*; the one preceding the penult (or the last but two) the *antepenultima*; thus in the word κάτοπτρον, πτρον is the *ultima*, το the *penultima*, κα the *antepenultima*.

38. DIVISION OF SYLLABLES.\*—The fundamental rule is that syllables end with a vowel and begin with a consonant. When, therefore, a consonant stands between two vowels, it belongs to the following syllable; as, πο-τα-μός, ὀ-ψο-μαι, ἔ-σχον, ἔ-βλα-ψα.

*Exception.*—A compound word is best divided according to the elements of the compound; as, συν-εκ-φώνησις, προ-στά-της, προσ-τείχω.

39. In the case of a consonant doubled (ππ, λλ, γγ, &c.) a smooth and aspirate mute (πφ, κχ, ττ, see 31) and a liquid before one or more consonants (the combination μν excepted), the first consonant ends a syllable, the second begins one; as, τὰτ-τω, ἄν-θρω-πος, Βάκ-χος, ἄλ-γος, ἔρ-γον, ἰ-μνός. In all other cases, of course the general rule applies; as κλέ-πτης, Κά-δμος, &c.†

40. By *quantity* is meant the *time* which is taken to utter a syllable. Syllables are either *long* or *short*; the long are regarded as having *double* the time of the short.

41. A syllable is *short by nature* when it contains a short vowel (ε, ο, ᾱ, ι, υ) followed by a vowel or *simple consonant*; as, ἔνδμισᾶ, ἐπὺδέτῳ. (See 3, note \*.)

42. A syllable is *long by nature* when it contains either a *simple long vowel* (η, ω, ᾱ, ι, υ), or a *diphthong*; as, ἦρῶς, κρινῶ, γέφυρα, ἰσχυροῦς, παιδεῦης. Hence those syllables are *always long*, in which two vowels are *contracted* into one; as, ᾠκων (from ἀέκων), βότρῦς (from βότρυας).

43. A syllable with a short vowel becomes long by *position*, (i. e. by the *place* of the vowel) if two or more consonants, or a double consonant (ζ, ξ, ψ) follow the

\* See Note 1. (The "Notes" are to be found immediately after the Lessons and Exercises.)

† A more important distinction, however, is that which is made between the stem-syllables and the syllables of inflection or derivation. The stem-syllables express the essential idea of the word, the syllables of inflection or derivation, the relations of the idea. Thus, e. g. in

short vowel; as, ἔκστέλλω, τῦψάντες, κόραξ (κόρακος) τράπεζα.

REM. The position of a mute with a liquid generally leaves a short vowel short; as, ἔτεκνος, ἐπέκλος, ἄκμή, βότρυς, διδράχμος, γενέθλη, &c. Note, however, that in compounds, and when middle mutes (β, γ, δ) stand before λ, μ, ν, the general rule holds good in respect to the lengthening of a short vowel by position; as, ἐκνέμω, βιβλος, εὐδομος, πέπλεγμαι.

[✎ The pupil may omit, for the present, from 40 to 43 inclusive.]

### Exercise 4.

44. 1) Divide the following Greek words into syllables (38, 39.)

2) Name each word according to the number of syllables of which it is composed.

1. πηγῇ. 2. ἐστίν. 3. ἀναμφισβήτητος. 4. πράσσω. 5. Σαπφώ. 6. ἔχω. 7. Επίδαμνος. 8. Ἀτθίς. 9. συντρέχω. 10. ἵππος. 11. ναύκραρος. 12. ἄπτω. 13. μοῖρα. 14. παλίσκοτος. 15. συνεμβάλλω. 16. πάγχριστος. 17. παθητικός. 18. Μελέαγρος. 19. χαράδρα. 20. τέκνον. 21. πότμος. 22. μαργίτης. 23. ὀπτομαι. 24. συνέχω. 25. αἶξ. 26. ποδός. 27. πρὸς. 28. νεανίας.

45. QUESTIONS.—What is a syllable? What do you call a word of one syllable? Of two? Of three? Of more than three? What name do you give to the last syllable of a word? The last but one? The last but two? What do you call a letter or syllable at the beginning of a word? (Ans. An initial letter or syllable.) What at the end of a word? (Ans. A final letter, &c.) What in the body of a word? (Ans. A medial letter, &c.) Give the fundamental rule for the division of syllables. How do you divide the words πτόμος, ἐβλαφα, ἔσχον? State the exception to the rule. What is the rule in 39?

γέ-γραφ-α, the middle syllable is the stem-syllable, the two others syllables of inflection; in πᾶγ-μα, the first is the stem-syllable, the last the syllable of derivation. See Kühner's *Gr. Gram.* § 26. 2.



How do you divide into syllables ἵππος, ἀνός, Ἄττις, Κάδμος, ἄλγος ?  
What is the more important distinction quoted from Kühner in the note ?

## LESSON VI.

### *Accents, Enclitics, &c.*

46. a) The Greek accents are the *acute* (´) and the *circumflex* (˘).

b) The acute stands on *one* of the *last three* syllables. It cannot, however, stand on the *antepenult* (*last but two*), unless the final is *short*; as ποιήσω, ἔδωκε, ἀρχή, ἀνδραποσ.

c) The *circumflex* can stand on either of the *last two* syllables: but it stands only over *long vowels* and *diphthongs*, and not over the *penult* (*last but one*), unless the final is *short*; as, ἡμᾶς, ταῦτά.

47. In comparison with the sharply accented syllable, the other syllables of a word have a depressed tone, which *used* to be called the *grave* accent, and marked by a stroke drawn to the *right*: Θεόδωρος, i. e. Θεόδωρος.

48. From the *acute* and the *grave* (˘) arose the *circumflex*. Thus â from áà; ô from óà; η̃ from éà; &c.

But áá, óá, (the *acute* being on the *second* vowel or diphthong) would be contracted into á, ó, with the acute.

49. When the *penult* is the *tone-syllable*,\* and has a *long vowel* or *diphthong*, then, if the *final* is *short*, the accent is the *circumflex*: φεύγω· but φεύγε.

50. When a *tone-syllable* has also a *breathing*, the acute and grave are placed after the breathing, the circumflex above it. They stand over the vowel (η̃, ω̃, ι̃); being, however, for convenience, placed a *little before* a capital (Ἡ, Ω). For a (*proper*) *diphthong* their place is over the *second* vowel (Οὔτε, Οὐν, οὔτε, οὐν): but an *improper* one, even when it is a capital, and, as such, takes its ε into the line of the letters, is treated as a single vowel: Ἀίδης = αἰδης. (19. REM.) In

\* i. e. the *accented* syllable.

*diæresis*,\* the acute accent stands *between*, and the circumflex *above* the points ; as : αἰδῖος, κληῖδι.

51. Words receive the following appellations according to the accentuation of the final syllables :—

*Oxytones*† acute on the last syllable ; as, τετυφός, κακός, Ξήρ.

*Par-oxytones* “ “ last syllable but one ; as, τύπτω, ἀνθρώπου.

*Pro-par-oxytones* “ “ last syllable but two ; as, ἀνθρώπος, τυπτόμενος.

*Peri-spōmena, circumflex* “ last syllable ; as, κακώς, ἐλθεῖν.

*Pro-peri-spōmena* “ “ last syllable but one ; as, πρᾶγμα, φιλοῦσα.

52. ☐ A *non-oxytone* is called a *barytone*,‡ because it has, *not* the acute, but the supposed *grave accent* (47) on its final syllable ; as, λύω, πρᾶγμα, πράγματα.

53. An *oxytone* is written as a *barytone* (i. e. the *acute* of an *oxytone* is written as the *grave*) when the word is in a sentence, except when it is the last word of a sentence, or immediately precedes a stop ; as, εἰ μὴ μητρυνὴ περικαλλῆς Ἡερίβοια ἦν. μενούμεν αὐτούς. ὁ μὲν Κύρος ἐπέρασε τὸν ποταμόν, οἱ δὲ πολέμιοι ἀπέφυγον.

REM. The accent thus written over oxytones in connected discourse is generally termed the *softened acute*.

54. A few small words are without an accent : these are called *atonics*, from *a*, which means *not*, and *τόνος*, ‘tone’ or ‘*accent*.’

Obs. The atonics (or *proclitics*) are the following : δ, ἡ, οἱ, αἱ : ἐν, εἰς (ἐς), ἐκ (ἐξ) : ὡς, εἰ : οὐ (οὐκ, οὐχ).

The word οὐ = ‘*not*,’ takes the acute, when it stands as the last word of a sentence.

\* When two vowels, which regularly form a diphthong, are to be pronounced separately, two points (called *puncta diæresis*, ‘points of separation’ [διαίρεσις]) are placed over the second vowel (ι, υ), as : εἰ, οἱ, αῦ.

† Ὁξύς, *acutus* : περισπώμενος, *circumflexus* : βαρύς, *gravis* : τόνος, *accentus*.

55. Certain other *small* words (of *one* or *two* syllables) are called *enclitics*. They are so closely joined with the preceding word, that *their* *accent* is generally placed upon *it*, they themselves being pronounced without any *tone*; as, φίλος τις (pronounced as if written φίλοστις).

Σέ, 'thee,' 'you,' (sing.), is one of these enclitics.

Μέ, 'me,' is another: but the longer form for 'me' (ἐμέ) is not enclitic.

Ἔστιν, 'is,' is another *enclitic*.\*

56. 1) When an enclitic follows a *proparoxytone* or *properispomenon* (51), the enclitic loses its accent, which is written over the *last syllable* of the preceding word.

κρύπτουσί σε, they hide you. | φιλοῦσί με, they love me.

2) When an enclitic follows a *paroxytone*,  
 a *monosyllable* enclitic *loses* } its accent.  
 a *dissyllable* enclitic *retains* }

κρύπτε με, hide me. | φίλος ἐστίν, he is friendly.

3) When an enclitic follows a *perispomenon*, it loses its *accent*, whether it is a *monosyllable* or a *dissyllable*.

φιλεῖ με, he loves me. | ἀπλοῦς ἐστίν, he is simple.

4) When an enclitic follows an *oxytone*, the enclitic loses its accent, but the *acute* of the *oxytone* is then *not* written as the *grave*.

καλός ἐστιν, he is beautiful.

Ἦρ τις, (τις, 'a certain,' is an enclitic.)

REM. As the correct pronunciation of the Greek language is unknown (see 2), we are not able to determine the precise use

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\* The other enclitics are mostly contained in the following list: the pres. indic. of εἰμί and φημί (except εἶ and φῆς); the personal pronouns, μοῦ, μοί, σοῦ, σοί, οὗ, &c.; the indef. pron. τις, τι; the indef. adverbs, πῶς, πῶ, πῇ, ποῦ, ποτέ, &c.; the particles, τέ, τοί, γέ, νύν, &c.

of the accents: their principal value to us is in their serving to distinguish words; thus νόμος, law; νομός, pasture-ground. βίος, life; βίος, bow. δῆμος, people; δημός, fat. τίς, who? τίς, some one. εἰσί, they are; εἰσι, he goes. δόλος, a dome; δολός, mud. ὤμος, shoulder; ὀμός, cruel; &c.

57. Beside the accents, the Greeks have several other marks to assist the reader, some of which refer to words alone and others to the members of the sentence only. These are

a) The *apostrophe*, which marks the cutting off (elision) of a vowel at the end of a word when the following word begins with a vowel; as, ἀπ' ἄλλων for ἀπὸ ἄλλων, κατ' ἐμέ for κατὰ ἐμέ, ἀφ' ἑαυτοῦ for ἀπὸ ἑαυτοῦ, &c.

The *coronis*, which marks the blending (crasis) of two words, one ending the other beginning with a vowel, into one word; as, τοῦνομα for τὸ ὄνομα, τὰγαθὰ for τὰ ἀγαθὰ, ταῦτά for τὰ αὐτά, &c.

The *diæresis* which marks a division between two vowels; as, ἀίσσω, ὄϊς, &c.

b) The punctuation marks—

The comma	[,]	as in English; τοῦτο, κ. τ. λ.
The colon (and semicolon)	[.]	a point above the line; με.
The interrogation	[;]	like the English semicolon; τίς;
The period	[.]	as in English; πρᾶγμα.

### Exercise 5.

58. Name the accents in the following sentences; show whether they are placed according to the rules above given; and point out the *enclitics* and *atonic*s.

1. Ὁ δειλὸς ἐστὶ τῆς πατρίδος προδότης. 2. Ὅρτυγές εἰσιν ἡδύφωνοι καὶ μαχητικοὶ ὄρνιθες. 3. ὅπως δὲ εἰδῶ μάλιστα, ὅποῖός τις ἐστὶ τὴν ὄψιν; 4. Πᾶσι δὲ εὐρεῖν ἀπὸ γε τούτων. 5. τό τε τῶν Τριτῶνων γένος.

6. ἀλλὰ διέλέ μου τὴν κεφαλὴν ἐς δύο κατενεγκών.  
 7. τῷ ἐλέφαντι ἐστὶ δράκοντος ὀρρώδια. ὦ κακοδαῖμον  
 υἱὲ τοῦ κακοδαίμονος Πριάμον. 8. Τυφὼν ὑπὸ Ζηνὸς  
 ἐκολάσθη. 9. Σαρδανάπαλος, ἐν βασιλείῳ κατακε-  
 κλεισμένος, οὐδὲν ἄλλο ἐδῶκεν ἢ ἡδονήν.

59. Are the accents rightly or wrongly placed in the examples following? if wrongly, then make the correction required.

1. βλάπτει τὸν ἐχθρὸν. (46, c ; 53.) 2. τὴν τοῦ  
 γεώμετρον σοφίαν θαύμαζομεν. (46, b.) 3. ἡλείφες τὸν  
 δέσποτην. 4. ἔπειθε τοὺς ξένους. 5. πείσομεν σέ.  
 6. ἐχθρὸς ἐστίν. 7. ῥίπτει τὸν δίσκον. 8. φιλεῖ σέ.  
 9. καλὸς ἐστίν. 10. βλάπτουσι σε.

☞ This exercise may profitably be lengthened according to the necessities of the learner, until he is thoroughly acquainted with the accents, their right places, the enclitics, &c.

## LESSON VII.

### *Parts of speech. Inflection, &c.*

60. The parts of speech in Greek are,—the article, the noun, the adjective, the pronoun, the verb, the adverb, the preposition and the conjunction. The interjection is commonly ranked among the adverbs.

61. The first five of these (viz., article, noun, adjective, pronoun, verb) are susceptible of variation or modification in order to indicate their different relations. This is properly termed *inflection*.

62. The inflection of the article, nouns, adjectives and pronouns is termed *declension*; the inflection of the verb *conjugation*.

63. The other parts of speech (viz., adverbs, prepositions and conjunctions) do not admit of inflection.

64. The Greek, like our own language, has *three* genders, viz., the *masculine*, the *feminine* and the *neuter*; as,  $\delta$  *ἄνθρωπος*, *the man*;  $\eta$  *μήτηρ*, *the mother*;  $\tau\acute{o}$  *σῦκον*, *the fig*.\*

Obs. To mark the genders of substantives in Greek, the different forms of the article are employed; as  $\delta$  for the masculine,  $\eta$  for the feminine,  $\tau\acute{o}$  for the neuter, &c. (See 89.)

Some nouns are both masculine and feminine, and are said to be of the *common* gender; as  $\delta, \eta$  *θεός*, *god or goddess*;  $\delta, \eta$  *τρόφος*, *nurse*;  $\delta, \eta$  *ἄνθρωπος*, *human being*; &c.

65. The Greek has *three* numbers, the *singular*, the *plural*, and the *dual* which denotes *two*, or a pair.

66. It has also *five* cases, viz., the *nominative*, the *genitive*, the *dative*, the *accusative* and the *vocative*.

Obs. 1. There is no *ablative*, the place of that case being supplied mostly by the *dative*, sometimes by the *genitive*.

Obs. 2. The nominative, accusative, and vocative neuter have the same form in all numbers, and in the plural they always end in *α*. The nominative, accusative, and vocative dual are alike; the genitive and dative dual are also alike. The nominative and vocative plural are always alike. The dative singular always ends in *ι*, but in the first two declensions it is *subscript* [see 19. 2) REM.]

67. There are *three* Declensions in Greek, the *First*, *Second*, and *Third*.

\* The gender of nouns is determined partly by their meaning; the following general rules may be noted to advantage:

1) Names of *males*, of *nations*, *winds*, *months*, *mountains*, and most *ivers*, are masculine.

2) Names of *females*, of *countries*, *islands*, most *cities*, most *trees* and *plants*, are feminine.

3) The names of the *letters* and *fruits*, *infinitives*, *diminutives* in *-ον* (except the proper names of females, e. g.  $\eta$  *Λεόντιον*), all *indeclinable* words, and finally every word considered as simply *that word* (e. g.  $\tau\acute{o}$  *μήτηρ*, 'the word mother'), are neuter.

*General Table of the Declensions.*

	I.	II.	III.
<i>Sing.</i>			
Nom.	$\left\{ \begin{array}{l} \eta\varsigma, \bar{a}s, \text{ masc.} \\ \eta, \bar{a}, \bar{a}, \text{ fem.} \end{array} \right.$	$\left\{ \begin{array}{l} o\varsigma, \text{ m. et f.} \\ o\nu, \text{ neut.} \end{array} \right.$	$\left\{ \begin{array}{l} a, i, v, \text{ neut.} \\ \omega, \text{ fem.} \\ \nu, \xi, \rho, \sigma, \psi, \text{ of all} \\ \text{genders.} \\ o\varsigma (\omega\varsigma), \text{ increases} \\ \text{in gen.} \end{array} \right.$
Gen.	ou, $\eta\varsigma$ , or $a\varsigma$ ,	ou,	
Dat.	$\eta$ , or $\alpha$ ,	$\varphi$ ,	$\iota$ ,
Acc.	$\eta\nu$ , or $a\nu$ ,	ou,	$a$ , or $\nu$ ,
Voc.	$\eta$ , or $a$ ,	$\epsilon$ , ou, neut.	various; neut. as nom.
<i>Plural.</i>			
Nom.	$a\iota$ ,	oi, $\bar{a}$ , neut.	$\epsilon\varsigma$ , $\bar{a}$ , neut.
Gen.	$\bar{\omega}\nu$ , <sup>1</sup>	$\omega\nu$ ,	$\omega\nu$ ,
Dat.	$a\iota\varsigma$ ,	ois,	$\sigma\iota$ ( $\sigma\iota\nu$ ),
Acc.	$\bar{a}\varsigma$ ,	ous, $\bar{a}$ , neut.	$\bar{a}\varsigma$ , $\bar{a}$ , neut.
Voc.	$a\iota$ ,	oi, $\bar{a}$ , neut.	$\epsilon\varsigma$ , $\bar{a}$ , neut.
<i>Dual.</i>			
N. A. V.	$\bar{a}$ ,	$\omega$ ,	$\epsilon$ ,
G. D.	$a\iota\nu$ ,	oiν,	oiν,

<sup>1</sup> Contracted from  $\delta\omega\nu$ , and therefore circumflexed (48). In repeating the table, let the pupil say " $\omega\nu$  circumflexed."

68. QUESTIONS.—Name the parts of speech in Greek. How many and which admit of inflection? What do you mean by inflection? What term is applied to the inflection of nouns, adjectives, &c.? What to that of the verb? What parts of speech do not admit of inflection? How many genders are there in Greek? How are they generally marked? What is the common gender? How many numbers are there in Greek? What does the dual denote? How many cases? Is there any ablative? Name the cases which are alike. Repeat the table of declensions. What are the terminations of the nominative of the first declension? What of the second? Of the third? What of the genitive of the first? Of the second? Of the third? (And so on, through all the table.)

## LESSON VIII.

*The Verb. Present and Future Active.*

69. Greek Verbs are of two kinds, those ending in  $\omega$  and those in  $\mu$ .\*

70. There are *three Voices*, the *Active*, the *Passive* and the *Middle*; as,  $\acute{\tau}\iota\pi\tau\omega$ , *I strike* (act.);  $\acute{\tau}\iota\pi\tau\omicron\mu\alpha\iota$ , *I am struck* (pass.);  $\acute{\tau}\iota\pi\tau\omicron\mu\alpha\iota$ , *I strike myself*.

REM. For the present we use only verbs in  $\omega$  in the active voice.

71. The *Moods* of Greek Verbs are, the *Indicative*, the *Imperative*, the *Subjunctive*, the *Optative* and the *Infinitive*.

72. The *Tenses* are, 1) **PRINCIPAL TENSES**, the *Present*, the *Perfect*, the *Future*; 2) **HISTORICAL TENSES**, the *Imperfect*, the *Pluperfect*, the *Aorist*.

73. The *Mutes*, as we have seen (30, 31), are divided into three sets of three:—

	Smooth.	Middle.	Aspirate.
<i>p</i> -sounds	$\pi$	$\beta$	$\phi$
<i>k</i> -sounds	$\kappa$	$\gamma$	$\chi$
<i>t</i> -sounds	$\tau$	$\delta$	$\theta$

- 1) For *any p-sound* with  $\sigma$  ( $\pi\sigma$ ,  $\beta\sigma$ ,  $\phi\sigma$ ), you must write  $\psi$ .
- 2) For *any k-sound* with  $\sigma$  ( $\kappa\sigma$ ,  $\gamma\sigma$ ,  $\chi\sigma$ ), you must write  $\xi$ .
- 3) For *any t-sound* with  $\sigma$  ( $\tau\sigma$ ,  $\delta\sigma$ ,  $\theta\sigma$ ), you must write  $\sigma$  only:

That is, the *t-sound* is *thrown away*.

- 4) Also for  $\pi\tau$ - $\sigma$  you must write  $\psi$ : for  $\kappa\tau$ - $\sigma$ ,  $\xi$ .

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\* They are so called from the ending of the first person singular of the Present Indic., as  $\gamma\rho\acute{\alpha}\phi\omega$ ,  $\lambda\acute{\epsilon}\gamma\omega$ ,  $\xi\chi\omega$ , &c. (verbs in  $\omega$ ), and  $\tau\acute{\iota}\delta\eta\mu\iota$ ,  $\iota\sigma\tau\eta\mu\iota$ , &c. (verbs in  $\mu\iota$ ).



74. Thus : 1) βλέπ-ς becomes βλέψ  
                   τριβ-ς       "       τριψ  
                   ἀλειφ-ς       "       ἀλειψ  
                   τυπτ-ς       "       τυψ  
                   2) πλεκ-ς       "       πλεξ  
                   λεγ-ς       "       λεξ  
                   ἀρχ-ς       "       ἀρξ  
                   3) πειθ-ς       "       πεις  
                   σπευδ-ς       "       σπευς

75. The Infinitive (of the Pres. Act.) ends in *ειν* ;  
 as, λέγειν, βλέπειν, &c.

76. The root of the Present (Active) is got,

a) By throwing away the *ειν* of the Pres. Infin. ;  
 as, τύπτειν, root, τυπτ. ἄρχειν, root, ἀρχ.

b) By throwing away the *ω* of the first sing. of the  
 Present ; as, ἄρχω, ἀρχ. βλέπω, βλέπ.

77. The root of the Future is got from the root of  
 the Present (or Infinitive) by *sigmating* it ; that is, by  
 adding *ς* ; thus, βλέπ, add *ς*, βλέπς=βλέψ.

78. The Greek language (see 65) has a form called  
 the *Dual*, to denote *two*. The Active Voice has no  
*dual* form for the *first person*.

79. In the Indicative, both the *Present* and the  
*Future* of the *Active Voice* end in *ω*, and the *termina-*  
*tions* of the Persons are :

1.	2.	3.	EXAMPLES.		
			<i>Present.</i>		
S. ω	εις	ει	S. τύπτω	τύπτεις	τύπτει
			P. τύπτομεν	τύπτετε	τύπτουσι
P. ομεν	ετε	ουσι	D.	τύπτετον	τύπτετον
			<i>Future.</i>		
D.	ετον	ετον	S. τύψω	τύψεις	τύψει
			P. τύψομεν	τύψετε	τύψουσι
			D.	τύψετον	τύψετον

\* See Note 2.

80. The second person sing. of the Imperative ends in *ε* added to the root of the *Present* (or *Infinitive*). *Γράφ-ω, I write. Γράφ-ε, write (thou).*

### 81. VOCABULARY 1.

To write, γράφ-ειν

To look, βλέπ-ειν

To rub, τρίβ-ειν

To strike, τύπτ-ειν

To anoint, ἀλείφ-ειν

To weave, πλέκ-ειν

To say, to tell, λέγ-ειν

To rule, ἀρχ-ειν (governs  
gen.)

To persuade, πείθ-ειν

To cheat, } ψεύδ-ειν.  
To beguile, }

### Exercise 6.

#### 82. a) Read and translate into English.

[You, in what follows, is to be considered *sing.* unless *pl.* is added.]

1. Γράψω. 2. Γράφετον. 3. Βλέπομεν. 4. Τρίβουσι. 5. Τρίβουσιν. 6. Λέγετε. 7. Λέγε. 8. Τύπτει. 9. Ἀρξει. 10. Πείσουσιν. 11. Ψεύσεις. 12. Βλέψω. 13. Ἀλείφεις. 14. Ἀλείφουσιν. 15. Λέγεις. 16. Δέγομεν. 17. Πείθετε. 18. Πείθε. 19. Πείθετον. 20. Δέξετον. 21. Πλέξω. 22. Τρίβεις. 23. Τρίβητον.

#### b) Translate into Greek.

1 You \* anoint. 2. He anoints. 3. We will anoint. 4. You (*pl.*) anoint. 5. You (*two*) will say. 6. He will tell. 7. He will look. 8. You will beat. 9. They look. 10. You (*pl.*) look. 11. You (*pl.*) will cheat. 12. They will persuade. 13. He will persuade. 14. Persuade. 15. Tell. 16. Look. 17. They (*two*) look. 18. They will rub. 19. You (*two*) will weave. 20. You will persuade.

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\* As in Latin, the nom. of the *personal pronouns* is not expressed except for the sake of *distinction* or *emphasis*. They are to be left untranslated here.

The pupil ought to write out, plainly and distinctly, his translations from Greek into English, and from English into Greek. In the latter case, too, he should accentuate the Greek words, bringing to bear, as far as he is able, the rules for accentuation, 46, &c.

## LESSON IX.

### *The Verb, continued.*

83. If a root ends in  $\epsilon$ , the terminations of the Present (79) will be contracted thus (see 48):

S.	έ-ω	έ-εις	έ-ει	ῶ	είς	εί
P.	έ-ομεν	έ-ετε	έ-ουσι	οῦμεν	είτε	ούσι
D.		έ-ετον	έ-ετον		είτον	είτον

84. When a root ending in  $\epsilon$  is *sigmated* (i. e. is increased by an added sigma, 77), the  $\epsilon$  is changed into  $\eta$ . Thus,

$\left. \begin{array}{l} \phi\iota\lambda\epsilon-\varsigma \\ \pi\omicron\iota\epsilon-\varsigma \end{array} \right\} \text{ becomes } \left\{ \begin{array}{l} \phi\iota\lambda\eta-\varsigma \\ \pi\omicron\iota\eta-\varsigma \end{array} \right.$   
 ποιέω, *I make* ; ποιήσω, *I will make*.  
 φιλέω, *I love* ; φιλήσω, *I will love*.

85. The pupil will recollect that—

1) A verb agrees with its nominative case in *number* and *person* ;\* as,

Κῦρος τύπτει, *Cyrus strikes*.

τὰ ζῶα τρέχει, *The animals run*.

ἡμεῖς σε φιλοῦμεν, *We love you*.

2) A transitive verb is followed by the *accusative* ; as,

Κύνες τοὺς ἐχθροὺς δάκνουσιν, *Dogs bite their enemies*.

\* But a *dual nominative* is often joined with a *plural* verb ; and a *neuter plural* generally takes a *singular* verb.

Λύκος ἄμνον ἐδίωκεν, *A wolf was pursuing a lamb.*

Γυνή τις ὄρνιν εἶχε, *A woman had a hen.*

## 86. VOCABULARY 2.

<i>To love, (φιλέ-ειν =) φιλεῖν</i>	<i>To hide, κρύπτ-ειν.</i>
<i>To make, (ποιέ-ειν =) ποιεῖν</i>	
Nom. <i>I, ἐγώ.</i>	<i>Thou, σύ.</i>
Acc. <i>Me, ἐμέ or μέ.</i>	<i>We, ἡμεῖς.</i>
	<i>You, ὑμεῖς.</i>
	<i>Us, ἡμᾶς.</i>
	<i>You, ὑμᾶς.</i>
<i>Him, αὐτόν.</i>	<i>Them, αὐτούς.</i>
<i>This (neut. sing.), τοῦτο.</i>	<i>These things, ταῦτα.</i>
<i>Not, οὐ, (with the imperative, μή.)</i>	

⚡ Μέν—δέ are indeed—but. The μέν is, however, mostly not translated in English. They cannot stand as the first word of a sentence or clause.

## Exercise 7.

### 87. a) Translate into English.

1. Φιλοῦσιν αὐτόν.
2. Φιλήσουσι.
3. Φιλεῖ.
4. Ποιοῦσι ταῦτα.
5. Ποιεῖς.
6. Ποιήσεις.
7. Κρύπτεις.
8. Κρύψομεν.
9. Ἐγὼ\* μὲν κρύπτω ταῦτα, σὺ δὲ οὐ κρύπτεις.
10. Ἡμεῖς μὲν φιλοῦμεν αὐτόν, ὑμεῖς δὲ οὐ φιλεῖτε.
11. Σὺ μὲν ψεύσεις αὐτόν, ἐγὼ δὲ οὐ ψεύσω.
12. Ἡμᾶς μὲν πείσεις, αὐτόν δὲ οὐ.

### b) Translate into Greek.

(Words to which ° are prefixed are not to be translated.)

1. You love him.
2. I indeed love him, but you do not love (°him).
3. You °† will love him, but I °shall not.
4. They will love them.
5. You love him.
6. You (pl.) love him.
7. They are doing these things.
8. He is doing this.
9. We ° are doing these

\* See note \* on p. 21.

† These numerals refer to the Table of "Difference of Idioms," &c. immediately preceding the Indexes.

things, but you (*pl.*) are not doing <sup>o</sup>them. 10. I will do this. 11. I will do this, but you shall not do <sup>o</sup>it. 12. We will hide this. 13. Ye shall weave.

88. QUESTIONS.—What accent has φιλοῦσιν? [48.] What hence called? [51.] Why is αὐτόν written as an oxytone? [53.] Why are ἐγώ, μέν, σὺ, δέ written thus, and not ἐγώ, μέν, σὺ, δέ? Why has οὐ no accent in several places, but has the acute in the last sentence above? [54, Obs.] What case is ταῦτα? By what rule? [83, 2.] <sup>5</sup> What cases are ἐγώ, σὺ and ἡμεῖς? Give the rule for the agreement of a verb with its nominative case. [83, 1.] How is αὐτόν governed? What case is ἡμᾶς? Why? Parse the verb ψεύσεις (thus: ψεύσεις is the fut. act. 2d pers. sing. from ψεύδω, root ψευδ: the root of the fut. is got from the root of the pres. by adding *s*, which makes ψευδ*s*: but by 71, 3, for any *t*-sound with *s* you must write *s* only, which makes ψευ*s*, root of the fut.) What is the root of ποιεῖς? [74, 77.] If the root of ποιεῖς is ποιε, why do you write ποιήσεις in the fut.? [83.] <sup>4</sup> What is the place of μέν and δέ in Greek sentences? Do you translate μέν in the sentences above? In translating the English into Greek, do you insert the μέν, or not, in 2, 3, 9, 11? (Obs. Imitate the order of the words in the Greek sentences.)

## LESSON X.

### The Article.

89. The Article in Greek is prefixed to nouns in order to ascertain or define them; as, ὁ ποιητής, "*the poet*;" ἡ κόρη, "*the maiden*;" τὸ γόνυ, "*the knee*."

REM. The Greeks have no indefinite article, answering to our "*a*" or "*an*."

#### PARADIGM OF THE ARTICLE.

ὁ, ἡ, τό, "*the*."

SINGULAR.			PLURAL.			DUAL.					
	m.	f.	n.	m.	f.	n.		m.	f.	n.	
N.	ὁ	ἡ	τό	οἱ	αἱ	τά	N.	}			
G.	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν	A.		τῶ	τά	τῶ
D.	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς	G.	}			
A.	τόν	τήν	τό	τούς	τάς	τά	D.		τοῖν	ταῖν	τοῖν

90. The pupil will observe that *ὁ, ἡ, οἱ, αἱ* are *atomic* (54); the genitives and datives *perispomena* (51); and the other cases *oxytone* (51).

REM. In the dual the feminine is more commonly *τά, τοῖν*, than *τά, ταῖν*. *Τά* (as *fem. dual*) is very uncommon.

91. The Article is often equivalent to a weakened possessive; and is translated by *my, your, his, her, their*; as, *κύνες τοὺς ἐχθροὺς δάκνουσιν, ἐγὼ δὲ τοὺς φίλους, ἵνα σώσω*, "*Dogs bite their enemies, but I my friends, that I may save them.*"

REM. "The chief employment of the definite article is to distinguish the subject from the predicate; for, from the nature of the case, the subject is considered to be something definite, of which something general is predicated or denied." (*Donaldson.*)

## 92. VOCABULARY 3.

Poet, ποιητής, ὁ (acc. ποιητήν).

Letter, epistle, ἐπιστολή, ἡ (acc. ἐπιστολήν).

Young man, youth, νεανίας, ὁ (acc. νεανίαν).

Tent, σκηνή, ἡ (acc. σκηνήν).

Sea, θάλασσα, ἡ (acc. θάλασσαν).

## Exercise 8.

### 93. a) Translate into English.

1. Ὁ ποιητής τὴν ἐπιστολὴν γράφει.
2. Τὸν νεανίαν φιλοῦμεν.
3. Μὴ γράφε ἐπιστολήν.
4. Ἡμεῖς μὲν πείσομεν αὐτοὺς, ὑμεῖς δὲ οὐ πείσετε.
5. Ποιήσετε σκηνήν.
6. ὁ νεανίας λέξει ταῦτα.
7. Ἐγὼ μὲν οὐ φιλέω τὴν θάλασσαν, σὺ δὲ φιλεῖς.
8. Κρύψει τὴν ἐπιστολήν.
9. Αἰνέομεν τὸν νεανίαν.
10. Ποιητής.
11. Ὁ ποιητής.
12. Ὑμεῖς με φιλεῖτε.
13. Ταῦτα αὐτοὺς πείσει.
14. Δέξεται τοῦτο.
15. Σκηνὴν ποιεῖ.
16. Πείσομεν σε.
17. Ὁ νεανίας λέξει τὴν ἐπιστολήν.
18. Σὲ μὲν

πέλουσιν,\* ἐμὲ δὲ οὐ. 19. Κύρος γράφειν ἐπιστολὴν φιλήσει.

b) *Translate into Greek.*

1. The young man will persuade the poet. 2. He will hide the letter. 3. Do not strike the poet. 4. He loves us. 5. They are doing these things. 6. We will love them, but you will not love (° them). 7. The young man weaves. 8. These things beguile the poet. 9. Do not persuade the youth to love the sea. 10. He loves a youth. 11. We will make a tent. 12. The poet does not love the sea. 13. Write your letters.

94. QUESTIONS.—What is the use of the article in Greek? Is there any thing answering to our indefinite article? Which portions of the article are *atonic*? Which *perispome*? Which *oxytone*? Which are the most usual forms in the dual? What is the article often equivalent to? Give the Greek for “Dogs bite *their* enemies.” In the Exercise (sentence 3, Greek), how do you translate *ἐπιστολὴν*, without the article? 4. Account for the acute on *αὐτοῦς*. 10, 11. Point out the difference. 12. What is *με*? 13. What rule applies? [85, 1.] 14. Parse *λέγεται*. 16. Account for the two accents on *πέλομέν*. 18. What do you call the *ν* in *πέλουσιν*? To what words is it added? In sentence 8 (English), do you use *μή* or *οὐ*? 8. Is the verb singular or plural? 13. How do you translate “your”?

## LESSON XI.

### *First Declension of Nouns.*

95. As we have seen above (67), there are in Greek three different ways of inflecting substantives, distinguished as the *first*, *second*, and *third* declensions.

\* The third singular and the third plural of verbs in *σι*, *ε*, or *ι*, have sometimes an *ν* added, when a word beginning with a vowel follows. This *ν* is also added to the dative plur. in *σι*, and to some adverbs of place, &c. It is called *ν ἐφελκυστικόν*. But in reality, the *ν* which is thus said to be added belonged to the original form of the word.

96. Nouns of the first declension end in *a* and *η*, *feminine*; *ας* and *ης*, *masculine*.

TERMINATIONS OF THE FIRST DECLENSION.

	SINGULAR.				PLURAL.	DUAL.
N.	ᾱ,	ᾱ	OR	η	αι	ᾱ
G.	ης	ας	ης	ου	ων	αιν
D.	ῆ	ᾱ̄	ῆ	ᾱ̄	αις	αιν
A.	ᾶν	ᾶν	ῆν	ᾶν	ας	ᾱ
V.	ᾱ̄	ᾱ̄	ῆ	ᾱ̄, ᾱ̄	αι	ᾱ̄

REM. The gen. *ας* and dat. *ῃ* belong to nouns that end in *ρα*, or in *a* preceded by a *vowel* (*a pure*), together with ἀλαλά, and some proper names in *ᾱ*: Ἀνδρομέδᾱ, Λήδᾱ, &c. The rest in *a* take *ης, η*. The termination *a*, gen. *ης*, is *always short*; *a*, gen. *ας*, is *mostly long*.\*

PARADIGMS OF FEMININE NOUNS.

	Muse.	Shadow.	Country.	Honor.	Justice.
Sing. N.	ἡ Μοῦσα	σκιά (ᾱ)	χώρᾱ	τιμή	δίκη
G.	τῆς Μούσης	σκιάς	χώρας	τιμῆς	δίκης
D.	τῇ Μούσῃ	σκιᾷ	χώρᾳ	τιμῇ	δικῇ
A.	τὴν Μοῦσάν	σκιάν (ᾱ)	χώραν	τιμὴν	δίκην
V.	Μοῦσᾱ	σκιά (ᾱ)	χώρᾱ	τιμή	δίκη
Plur. N.	αἱ Μοῦσαι	σκιαί	χώραι	τιμαί	δίκαι
G.	τῶν Μουσῶν	σκιῶν	χωρῶν	τιμῶν	δικῶν
D.	ταῖς Μούσαις	σκιαῖς	χώραις	τιμαῖς	δικαῖς
A.	τὰς Μούσας	σκιάς (α)	χώρας	τιμάς	δικας
V.	Μοῦσαι	σκιαί	χώραι	τιμαί	δίκαι
Dual. N. A. V.	τὰ Μοῦσᾱ	σκιά (ᾱ)	χώρᾱ	τιμά	δίκᾱ
G. D.	ταῖν Μούσαιν	σκιαῖν	χωραῖν	τιμαῖν	δικαῖν

97. *On the accentuation.*] The accent remains, as long as the general rules (46, b, c) will let it, on the same syllable; with the exception of the gen. plural, which in this declension is always *perispomenon*.

1) If the accent is on the last syllable, it remains indeed on that syllable, but is changed into the *circumflex* in the *gen.* and *dat.* of all numbers. Thus, τιμή, τιμῆς, τιμῇ, τιμῶν, τιμαῖς, τιμαῖν.

2) In the nom. plural, *αι* is considered *short* with respect to *accentuation*: hence if the penult has a *diphthong* or *long vowel*, an acute

\* See Note 3.



on that syllable is changed into the circumflex. For instance, γνώμη has nom. plural γνώμαι, χάρα has nom. plural χάραι.

3) When the final syllable becomes long, the *circumflex* cannot stand on the penult (46, c): σφαῖρᾱ cannot have σφαῖρᾱς. Hence the accent must be the *acute*, since that accent *can* stand on the penult, whatever the quantity of the final may be: σφαῖρα, gen. σφαῖρας, Μοῦσα, gen. Μούσης.

4) If the word be proparoxytone (which it cannot be, unless the final ᾱ is short), no accent *can* stand on the antepenult when the final becomes long. It is necessary therefore to move the acute one place to the right: ἔχιδνα, gen. ἐχίδνης.

98. The pupil will observe that—

1) *Abstract* substantives (e. g. the names of *virtues*, *vices*, &c.) often take the article, which is not to be translated into English.

2) *Proper names* often take the article when they have been lately mentioned; or when they are the names of *well known* persons or places.

#### EXAMPLES.

φιλοῦμεν τὴν σοφίαν, *we love wisdom.*

ἡ μέθη μικρὰ μανία ἐστίν, *drunkenness is a brief madness.*

βλάπτουσι τὴν Ἑρέτριαν, *they are injuring Eretria.*

ὁ Σωκράτης ἦν φιλόσοφος, *Socrates was a philosopher.*

Κύρον μεταπέμπεται· ἀναβαίνει οὖν ὁ Κῦρος, *He sends for Cyrus; Cyrus thereupon goes up.*

#### 99. VOCABULARY 4.

Eretria, Ἑρέτρια, as.

Philosophy, φιλοσοφία, as.

The soul, the mind, ψυχή, ἡς.

Virtue, ἀρετή, ἡς.

Benefit, profit; a blessing, ὠφέλεια, as.

Pleasure, ἡδονή, ἡς.

Wisdom, σοφία, as.

Slavery, δουλεία, as.

Ignorance (brutish), ἀμαθία, as.

Madness, μανία, as.

Calamity, συμφορά, ᾱς.

<i>Loss, injury, penalty; a calamity, ζημία, as (damnūm).</i>	<i>Necessity, compulsion, ἀνάγκη, ης.</i>
<i>Hurt, βλάβη, ης.</i>	<i>Damsel, κόρη, ης.</i>
<i>Fate, μοῖρα, as.</i>	<i>Force, violence, βία, as.</i>
<i>Injustice, ἀδικία, as.</i>	<i>Anger, ὀργή, ης.</i>
<i>Justice (as habit), δικαιοσύνη, ης.</i>	<i>Ball, σφαῖρα, as.</i>

*To hurt, injure, βλάπτειν.*

*To flee or fly from, shun, φεύγειν.*

*To pursue, διώκειν.*

*To yield, εἰκείν, (governs the dative.)*

*To throw, ρίπτειν.*

*Ἔ, ἐστί (ἐστίν); are, εἰσί, (εἰσίν.)*

Both—and, καί—καί; τὲ καί (τέ is enclitic, 55), or τέ . . . καί (with a word or words between). Τὲ καί often = 'and' only.

*Himself, ἐαυτὸν or αὐτόν.*

*Who? τίς;*

*Towards, πρὸς (with accusative).*

Obs. 1) αὐτόν (with smooth breathing) = him.

αὐτόν (with rough breathing) = himself.

2) Τίς; 'who?' retains its acute accent even in a sentence.

### Exercise 9.

#### 100. a) Translate into English.

1. Μὴ βλάπτε τὴν Ἑρέτριαν. 2. Οὐ βλέπει πρὸς φιλοσοφίαν. 3. Ἄρχε τῆς ψυχῆς. 4. Ἡ ἀρετὴ οὐ βλέπει πρὸς ὠφέλειαν. 5. Ῥίψω τὴν σφαῖρην. 6. Ἡ μοῖρα ἄρχε βλάβης τε καὶ ὠφελείας. 7. Φεύγε τὴν ἀδικίαν. 8. Τὴν μὲν ἀδικίαν φεύγε, τὴν δὲ δικαιοσύνην διώκε. 9. Εἶκε τῇ βίᾳ. 10. Μὴ εἶκε ταῖς ἡδοναῖς. 11. Φεύγε τὴν τῶν ἡδονῶν δουλείαν. 12. Τῇ μὲν σοφίᾳ εἶκε, τῇ δὲ ἡδονῇ μὴ εἶκε. 13. Ἡ μὲν ἀρετὴ σοφία ἐστίν, ἡ δὲ ἀδικία ἀμαθία τε καὶ μανία. 14. Ταῖς συμφοραῖς εἰκομεν. 15. Μὴ βλάπτε τὰ (or τῶ) κόρα. 16. Ἡ δικαιοσύνη ἀρετὴ ἐστίν. 17. Σωκράτης αὐτὸν φιλεῖ, ἐμεὶ δὲ οὐ. 18. Τίς τὴν σκηνὴν ποιήσει; 19. Ἐαυτὸν κρύψει. 20. Ζημία ἐστίν. (See 56, 2.)

b) *Translate into Greek.*

1. We yield to force and necessity. 2. Pursue virtue. 3. You will look to profit. 4. Pursue both justice and virtue. 5. We will yield to necessity, but not to force. 6. Rule over your (*say* 'the') anger. 7. We will yield to the compulsion of calamities. 8. Do not yield to the slavery of pleasure. 9. Who will hide me? 10. He loves himself. 11. Who is looking towards the young man? 12. They are throwing the ball. 13. It is a ball. 14. Virtue and justice are wisdom. 15. This is a loss to the poet.

101. QUESTIONS.—How many declensions are there in Greek? What are the terminations of the first declension? Which are *feminine*? Which *masculine*? Which nouns have gen. *as*, dat. *α*? What is the quantity of *α*, gen. *ης*? Of *α*, gen. *ας*? Go through with *Μοῦσα, σκιά, χάρα, τιμή, δική*. What is the general statement as to the accent? How is the gen. pl. always accented? If a noun is oxytone in the nom., what is the accent of the gen. and dat.? What is the quantity of *αι* with respect to accentuation? Suppose then the penult have a diphthong or long vowel, with an acute on it, what is that acute changed into when the termination becomes *αι*? Can the circumflex stand on the penult when the last syllable becomes long? If the final of a proparoxytone becomes long, what accent do you give it? Give the rules for the use of the article in 98. In the Exercise (sentence 3, Greek) account for the genit. [81, 99.] 7, 8, 9, &c, account for the article. [98, 1.] 15. Which is better, *τά* or *τὰ κόρα*? [90, REM.] Sentence 9 (English), what is the Greek for *who*? Does it retain its accent in a sentence? 10. Give the Greek for *himself*. 13. How do you express "it is" &c. in Greek? (By *ἐστίν* simply.)

## LESSON XII.

### *Contracts. Masculines of the First Declension.*

102. Some feminines of the first end in *ῆ, â* contracted from *έα, áα*. They are declined regularly as if from *η, α*; but every case is a *perispomenon*. (*Συκέα*

=) *συκῇ, συκ-ῆς, συκ-ῆ, &c.* : (*μνάα* =) *μνά, μνάς, μνά, &c.*

PARADIGMS OF MASCULINE NOUNS.

		Citizen.	Perses.	Youth.	Fowler.
Sing.	N.	ὁ πολίτης	Πέρσης	νεανίας	ὄρνιθοζήρας
	G.	τοῦ πολίτου	Πέρσου	νεανίου	ὄρνιθοζήρα
	D.	τῷ πολίτῃ	Πέρσῃ	νεανία	ὄρνιθοζήρα
	A.	τόν πολίτην	Πέρσῃ	νεανίαν	ὄρνιθοζήραν
	V.	πολίτᾱ	Πέρσῃ	νεανία	ὄρνιθοζήρα
Plur.	N.	οἱ πολῖται		νεανίαι	ὄρνιθοζήραι
	G.	τῶν πολιτῶν		νεανίων	ὄρνιθοζήρων
	D.	τοῖς πολίταις		νεανίαις	ὄρνιθοζήραις
	A.	τοὺς πολίτας		νεανίας	ὄρνιθοζήρας
	V.	πολίται		νεανίαι	ὄρνιθοζήραι
Dual.	N. A. V.	τὼ πολίτᾱ		νεανία	ὄρνιθοζήρᾱ
	G. D.	τοῖν πολιταῖν		νεανίαιν	ὄρνιθοζήραιν

103. Masculine nouns in *ης* have the vocative in *η*, except the following, which have *ᾶ* :

1) Those in *της*.

2) Those compounded of a substantive and a verb, that simply append *ης* to the verbal root ; as *γεωμέτρης, geometer* ; *ἄρτοποιός, breadseller, baker*.

3) National names ; as *Πέρσης, a Persian*, voc. *Πέρσα*,—but *Πέρσης, Perses*, voc. *Πέρση*.

104. The rules of accentuation are the same as for feminines (97).—*Δεσπότης* irregularly throws back its accent in vocat. (*ὦ δέσποτα*), and *χρήστης, usurer*, has gen. pl. *χρήστων*.\*

105. Some nouns in *ῆς*, contracted from *εας*, are declined regularly, but every case is *perispomenon*. (*Ερμέας* =) *Ἑρμῆς, οὔ, ῆ, ῆν, &c.*

106. Several masculines in *ᾶς* have the Doric gen. in *ᾱ* : viz. *πατραλοίας, a parricide*, *μητραλοίας, a matricide*, *ὄρνιθοζήρας, a fowler* or *bird-catcher* : also several proper names ; as *Σύλλας*, gen. *Σύλλα*, and contracts in *ᾶς*, *Βορῆας* (from *Βορέας*), gen. *Βορῆᾱ*.

\* Three other nouns of the first declen. are paroxytone in the gen. pl. ; as *ἄφῃ, anchovy* ; *ἑτησίαι, Etesian winds* ; *χλοῦνης, wild boar* ; which have gen. pl. *ἄφῶν, ἑτησίων, χλούνων*.

107. A few proper names have the Ionic genit. in *εω*, even in the Attic dialect; as *Τήρης*, *Θάλης*, *Τήρεω*, *Θάλεω*. (Note the irregular accent.)

### 108. VOCABULARY 5.

*Persian*, Πέρσης.  
*Perses* (proper name), Πέρσης.  
*Land, earth*, γῆ.  
*Domestic*, οἰκέτης.  
*Baker*, ἀρτοποιῶλης.  
*Bookseller*, βιβλιοπώλης.  
*Geometer*, γεωμέτρης.  
*Master*, δεσπότης (see 104).  
*Labourer, cultivator, εργάτης*.  
*Desire*, ἐπιθυμία.  
*Disciple, pupil, μαθητής*.  
*Citizen, πολίτης*.  
*Sailor, ναύτης*.  
*Minerva*, Ἀθηνα (ā = αα, Athēnē).  
*Mercury*, Ἑρμῆς (Hermes).  
*Boreas, the north wind, Βορρᾶς* (106).  
*The Gelas, (a river in Sicily)*  
*Γέλᾶς, ā* (106).

*Poet, ποιητής*.  
*Mina, (a coin), μνᾶ* (= μνάα).  
*Weasel, γαλῆ* (= γαλέη).  
*Fig-tree, συκῆ* (ῆ = έα).  
*To chastise, κολάζειν*.  
*To have, ἔχειν* (takes rough breathing in the future.)  
*To plant, φυτεύειν*.  
*To hunt, ἔσθλειν*.  
*To admire, θαυμάζειν*.  
*One ought; we ought, χρή* (= oportet).  
*Hail! χαῖρε* (imperat. of χαίρω).  
*"By," in swearing by a deity, νή* (with accus.)  
*Not even, οὐδέ* (ne ... quidem).  
*Five, πέντε*.  
*Was, ἦν*: *were, ἦσαν*.  
*To speak ill (or evil) of, κακῶς λέγειν*, (with acc. of person.)

109. The Infinitive Mood with the article answers to our participial substantive: τὸ λέγειν, *to say*, or (*the saying*); τοῦ λέγειν, *of saying*; τῷ λέγειν, *by saying*, or (with governed case interposed) τῷ ταῦτα λέγειν, *by saying these things*. It may be governed by prepositions, &c., just like any other substantive: ἀπὸ τοῦ λέγειν· τῇ τοῦ λέγειν ῥώμῃ, &c.

### Exercise 10.

110. a) *Translate into English.*

1. Ὁ Πέρσης ἄρχει τῆς τε γῆς καὶ τῆς θαλάσσης.
2. Οὐδ' οἰκέτας χρή ὀργῇ κολάζειν.
3. Ὁ ἀρτοποιῶλης

πέντε μνᾶς ἔχει. 4. Ὁ Προμηθεὺς<sup>b</sup> κλέπτει Ἀθηνᾶς τὴν σοφίαν. 5. Ὡ Πέρση, μὴ εἶκε τῇ τοῦ ἄρχεω ἐπιθυμίᾳ. 6. Φεύγε, ὦ Πέρσα. 7. Ὁ ἐργάτης συκᾶς φυτεύει. 8. Οἱ Πέρσαι γῆς ἐργάται εἰσίν. 9. Θηρεύσομεν τὰς γαλαῖς. 10. Τὴν τοῦ γεωμέτρου σοφίαν θαυμάζομεν. 11. Νῆ τὴν Ἀθηνᾶν ποιήσω ταῦτα. 12. Χαῖρε, ὦ δέσποτα. 13. Χαῖρε καὶ σύ, ὦ βιβλιοπῶλα. 14. Τὸ ὄνομα<sup>c</sup> ἦν ἀπὸ τοῦ Γέλᾱ. 15. Τὴν τοῦ ὀρνιθοδότη<sup>d</sup> τέχνην θαυμάζομεν. 16. Οὐδὲ δεσπότης χρὴ κακῶς λέγειν.

<sup>a</sup> 81.      <sup>b</sup> Prometheus. (98, 2.)      <sup>c</sup> τὸ ὄνομα, a name; ἀπὸ, from, (with gen.)      <sup>d</sup> 106.

b) *Translate into Greek.*

1. The disciples of the geometer have five minæ.
2. The Persians are masters of the sea.
3. The laborers are planting a fig-tree.
4. O laborer, plant the fig-tree.
5. By Hermes, I will not do this.
6. They yield to the desire of having disciples.
7. The geometers have pupils.
8. O Geometer, do not yield to the desire of talking.
9. Do not speak-evil-of the citizens.
10. Hail! O baker.
11. By Athênē, I will have the sphere.
12. By Hermes, I will plant the fig-trees.
13. One-ought not to plant even a fig-tree.

111. QUESTIONS.—How are femin. contracts declined? Go through with *πολίτης*, *Πέρσης*, *νεανίας*, *ὀρνιθοδότης*. What is the vocat. of masc. nouns in *ης*? Name the exceptions. What are the rules of accentuation? Give the vocat. of *δεσπότης* and gen. pl. of *χρήστης*. How are nouns in *ης* declined? What peculiarity have several masculines in *ας*? What is the genit. of such nouns as *Τήρης*, *Θάλης*, &c.? How is the infin. mood with the article used? In the Exercise (sentence 1, Greek), why has *τε* no accent? 2. Why is *ὀργῇ* perispomenon? [97, 1.] 8. Why is *γῆς* without the article? (Common nouns omit the article under certain circumstances, as here, *γῇ* being used of the particular country of the Πέρσαι.) Why does *εἰσίν* retain its accent after *ἐργάται*? [56, 2.] 10. What is the order of the words? Is it to be imitated? 18. What is the quantity of the *α* in *βιβλιοπῶλα*? Sen-

tence 1 (English), how do you translate "have?" Give the rule [85, 1]. 2. What case do you put "masters" in? (The nom. after the verb.) 6. What case does *εἵκειν* govern? 9. What case do you put "citizens" in?

## LESSON XIII.

### *Second Declension of Nouns.*

112. Nouns of this declension end in *ος*, *masculine*, often *feminine*, and *ον* *neuter*.

REM. Fem. diminutive proper nouns in *ον* are an exception, e. g. ἡ Γλαυκέριον. (See 64, note \*.)

### TERMINATIONS OF THE SECOND DECLENSION.

	SINGULAR.		PLURAL.		DUAL.
N.	ος	ον	οι	ᾱ	ω
G.		ου		ων	οιν
D.		φ		οις	οιν
A.		ον	ους	ᾱ	ω
V.	ος, ε	ον	οι	ᾱ	ω

### PARADIGMS.

		Word.	Disease.	God.	Fig.
SING.	N.	ὁ λόγος	ἡ νόσος	ὁ Θεός	τὸ σῦκον
	G.	τοῦ λόγου	τῆς νόσου	τοῦ Θεοῦ	τοῦ σύκου
	D.	τῷ λόγῳ	τῇ νόσῳ	τῷ Θεῷ	τῷ σῦκῳ
	A.	τὸν λόγον	τὴν νόσον	τὸν Θεόν	τὸ σῦκον
	V.	λόγε	νόσε	Θεός	σῦκον
PLUR.	N.	οἱ λόγοι	αἱ νόσοι	οἱ Θεοί	τὰ σῦκα
	G.	τῶν λόγων	τῶν νόσων	τῶν Θεῶν	τῶν σύκων
	D.	τοῖς λόγοις	ταῖς νόσοις	τοῖς Θεοῖς	τοῖς σύκοις
	A.	τοὺς λόγους	τὰς νόσους	τοὺς Θεούς	τὰ σῦκα
	V.	λόγοι	νόσοι	Θεοί	συκᾶ
DUAL.	N. A. V.	τὼ λόγῳ	τὰ νόσω	τῷ Θεῷ	τὼ σύκῳ
	G. D.	τοῖν λόγοιν	ταῖν νόσοιν	τοῖν Θεοῖν	τοῖν σύκοιν

113. The vocative of words in *ος* (as will be observed) sometimes ends in *ος*: as ὦ φίλε and ὦ φίλος: always ὦ Θεός.

114. On the accentuation.]—The accent remains on the syllable which is accented in the nominative, as long as it can: except in the vocative ἀδελφε, from ἀδελφός, a brother. The termination *οι* in the

plural, like *ai* in the first declension, is considered *short* with reference to accentuation. The change of the accent is like that in the first declension (97), except that it is only *oxytones* (not *all* words, as in the first declension) that become *perispomena* in the genitive plural (*ιατρός· ιατρῶν*). The rest are *paroxytones*.

## 115. VOCABULARY 6.

*Lecythus*, Λήκυθος, ἡ (a fortress in Macedonia near Torōne).

A temple, ἱερόν, τό, (prop. neut. adj. from ἱερός, *holy*.)

A gift, δῶρον, τό.

God, θεός, ὁ.

Word, speech, reason, λόγος, ὁ.

Judge, juror, δικαστής, ὁ.

Work, action, ἔργον, τό.

Man, human being, ἄνθρωπος, ὁ.

Stranger, host, guest, ξένος, ὁ.

Physician, ἱατρός, ὁ.

Sorrow, λύπη, ἡ.

Plain, πεδῖον, τό.

Targeteer, πελταστής, ὁ.

An enemy, πολέμιος (prop. adj., hostile); ἐχθρός, ὁ.

Way, road, ὁδός, ἡ.

Army, στρατία, ἡ.

Running, race-course, δρόμος, ὁ.

To run, θεῖν (= θέειν.) Δρόμῳ θεῖν is stronger; to run at full speed; to run to the charge (of soldiers).

Quoit, discus, δίσκος, ὁ.

Slave, δοῦλος, ὁ.

Drug, poison, φάρμακον, τό.

Tale, legend, μῦθος, ὁ.

Garland, στέφανος, ὁ.

Stadium, στάδιον, (= 606½

English feet) pl. στάδια or στάδια.

Rock, πέτρα, ἡ.

Stone, λίθος, ὁ.

Silver, ἀργῦρος, ὁ.

Gold, χρῦσός, ὁ.

Mere talk, mere stuff, nonsense, λῆρος, ὁ.

Fear, φόβος, ὁ.

Horse, ἵππος, ὁ.

Ass, ὄνος, ὁ.

To care for, φροντίζειν, (governs the gen.)

To lead forward; to march forward; to advance (trans.) προάγειν.

To sow, σπείρειν.

To restrain, κατέχειν.

Ten, δέκα.

As (as it were =) about, ὥς.

That, ὅτι.

116. When a substantive with the article has a dependent genitive, the genitive usually either (1) stands between the article and its substantive, or (2) follows the substantive with a second article: thus,

1. ἡ τῶν παλαιῶν σοφία. | τὸ τῆς ἀρετῆς κάλλος.

2. ἡ σοφία ἡ τῶν παλαιῶν. | τὸ κάλλος τὸ τῆς ἀρετῆς.



a) In the first order (ἡ τῶν παλαιῶν σοφία) neither notion has any preponderance of emphasis over the other; the order with the repeated article (ἡ σοφία ἡ τῶν παλαιῶν), is used, when the speaker wishes to dwell upon the notions separately. The reason may be, to add an *ironical* or *contemptuous* meaning to one of them.—β) The following are rarer orders:—3. Ἡ σοφία τῶν παλαιῶν. 4. Τῶν παλαιῶν ἡ σοφία.

117. Words that modify a substantive are interposed, in Greek, between it and the article; or follow it with the article repeated.

English.

The guards from the city.

The guards summoned to attend the king.

Greek.

1. οἱ ἀπὸ τῆς πόλεως φύλακες.

2. οἱ φύλακες οἱ ἀπὸ τῆς πόλεως.

1. οἱ τῷ βασιλεῖ ἀκολουθεῖν παρακεκλημένοι φύλακες.

2. οἱ φύλακες οἱ τῷ βασιλεῖ ἀκολουθεῖν παρακεκλημένοι.

Let the pupil note carefully and imitate the Greek order in the Exercises following.

### Exercise 11.

118. a) Translate into English.

1. Ἔστιν ἐν τῇ Δηκύνῳ Ἀθηναῖς ἱερόν. 2. Δώρα θεοῦς πείθει. 3. Πείσει τοῖς λόγοις τοὺς δικαστάς. 4. Δίωκε τὴν ἀρετὴν τε καὶ σοφίαν. 5. Οἱ θεοὶ τῶν ἀνθρώπων φροντίζουσιν. 6. Χαῖρε, ὦ ξέने. 7. Αὐτῆς ἰατρός ἐστιν ἀνθρώποις λόγος. 8. Οἱ ἐκ τοῦ πεδίου πελτασταὶ δρόμῳ θέουσιν, οἱ δὲ πολέμοιοι οἱ ἐπὶ τῇ ὁδῷ φεύγουσι. 9. Προάγει ὁ Χειρίστροφος τὴν στρατιὰν ὡς δέκα σταδίους πρὸς πολεμίους. 10. Εἰς πέτρας τε καὶ λίθους μὴ σπείρε. 11. Μὴ εἰκε τῇ τοῦ χρυσοῦ τε καὶ ἀργύρου ἐπιθυμίᾳ. 12. Λέγομεν ἔργοις, ὅτι λήρος πρὸς χρυσόν τε καὶ ἀργυρόν ἐστιν ἡ ἀρετή. 13. Πλέξομεν τοὺς στεφάνους. 14. Τὰς ἐπιθυμίας οὐ λόγῳ κατέχει, ἀλλ' ἀνάγκη καὶ φόβῳ. 15. Βλάπτει τὸν ἐχθρόν. 16. Πλέξουσι τὸν στέφανον. 17. Ὁ δοῦλος τρίβει τὸ

φάρμακον. 18. Τὸν μὲν δίσκον ῥίψω, τὴν δὲ σφαῖραν οὐ. 19. Δουλὸς ἐστίν. 20. Ὁ ἰατρος τῶν τοῦ πελταστοῦ δῶρων οὐ φροντίζει.

\* *There is.* In this sense *ἐστίν* (at the head of a sentence) keeps its accent.      <sup>b</sup> Neuter plurals usually take a sing. verb. See 85.

*b) Translate into Greek.*

1. The horse is pursuing the ass. 2. Do not yield to the enemy. 3. Restrain the desires of the soul by reason. 4. The citizens do not care-for the strangers. 5. We will march- the army -forward<sup>c</sup> about five stadia. 6. The enemy fly through fear.<sup>d</sup> 7. Yield not to the fear of the enemy. 8. In our words<sup>e</sup> pleasure is mere-nonsense to<sup>f</sup> virtue, but by our actions we declare that virtue is mere-nonsense to pleasure. 9. Gifts persuade the souls of men. 10. The young-man will anoint himself. 11. Who is weaving the garland? 12. It is a discus. 13. They will throw the ball, but not the discus.<sup>g</sup> 14. There are ten men in<sup>h</sup> the temple of Minerva. 15. O Persian, restrain the desire of speaking evil of man.

<sup>c</sup> These hyphens mean that *march-forward* is translated by one word.      <sup>d</sup> Use the dative of the noun.      <sup>e</sup> Dative of the

noun, as in 12 (Greek) above.      <sup>f</sup> "To" (= compared with). See 29, "Diff. of Idiom."      <sup>g</sup> *ἐν* with dat.

119. QUESTIONS.—What are the terminations of the second declens.? Go through with the table. Decline *λόγος, νόσος, κῆπος, θεός, σῦκον*. What is the vocat. of nouns in *ος*? What the rules with respect to accentuation? What is the order of the words when a noun with the article has a dependent genit.? Discriminate the meaning, according to the order of the words. What are rarer orders? Where do you place words that modify a substantive? Give the Greek (both ways) for "the guards *from the city*;" "the guards *summoned to attend the king*." Can you point out any illustrations in the Greek sentences following? Sentence 14, (English) will the verb in the sense of "there are," be accented or not? (It retains its accent when it stands at the beginning of a sentence.)

## LESSON XIV.

*Contracts of Second Declension. Imperfect Tense.  
Augment.*

120. Some few nouns in εος, οος, εον, οον are contracted throughout.

## PARADIGMS.

SING.	Mind.	Circumnavigation.	Bone.
N.	ὁ νόος νοῦς	ὁ περίπλοος περίπλους	τὸ ὀστέον ὀστοῦν
G.	τοῦ νόου νοῦ	τοῦ περιπλόου περίπλου	τοῦ ὀστέου ὀστοῦ
D.	τῷ νόφ νῶ	τῷ περιπλόφ περίπλω	τῷ ὀστέφ ὀστῶ
A.	τὸν νόον νοῦν	τὸν περίπλοον περίπλου	τὸ ὀστέον ὀστοῦν
V.	νόε νοῦ	περίπλοε περίπλου	ὀστέον ὀστοῦν
PLUR.			
N.	οἱ νόοι νοῖ	οἱ περίπλοοι περίπλοι	τὰ ὀστέα ὀστᾶ
G.	τῶν νόων νοῶν	τῶν περιπλόων περίπλων	τῶν ὀστέων ὀστῶν
D.	τοῖς νόοις νοῖς	τοῖς περιπλόοις περίπλοις	τοῖς ὀστέοις ὀστοῖς
A.	τοὺς νόους νοῦς	τοὺς περιπλόους περίπλους	τὰ ὀστέα ὀστᾶ
V.	νόοι νοῖ	περίπλοοι περίπλοι	ὀστέα ὀστᾶ
DUAL			
N.A.V.	τὼ νόω νῶ	τὼ περιπλόω περίπλω	τὼ ὀστέω ὀστῶ
G. D.	τοῖν νόοιν νοῖν	τοῖν περιπλόοιν περίπλοι	τοῖν ὀστέοιν ὀστοῖν

121. Obs. 1) The *dual* ὦ is (irregularly) *oxytone*. Neuters contract εα into ᾶ (not ῆ) to preserve the *distinctive* α of a neuter plural. The gen. pl. from εον is generally open; ὀστέων (not οστώ). The substantive κάνειν is accented κανοῦν (though *regularly* it should be κἀνοῦν).

2) The compounds of νοῦς, πλοῦς are *paroxytone* throughout.

122. The Imperfect tense is formed from the root of the Present by adding *ον* and prefixing the *augment*; as, λεγ (root of pres.) λεγ-ον (by adding *ον*), ἔ-λεγ-ον (by prefixing the *augment*); τυπτ, τυπτ-ον, ἔ-τυπτ-ον; &c.

123. If the verb begins with a consonant, the *augment* is ε prefixed; this is called the *syllabic* augment, because it forms a *syllable*. Λύ-ω, Imperf. ἔ-λυ-ον. Τύπτ-ω, Imperf. ἔ-τυπτ-ον.

REM. The Imperfect, besides its usual meaning, expresses *continued* or *repeated* actions, taking place in past time; as, "I was wri-

ting" (at some time past and while something else was going on): *ἐν ᾧ σὺ ἔπαιζες, ἐγὼ ἔγραφον*, "while you were playing, I was writing."

124. If the verb begins with a vowel, this vowel is *changed* (the *changed vowel* being called the *temporal augment*);

1) ε, α, ο, are changed into the corresponding long vowels η, η, ω.\*

2) The diphthongs αυ, αι, οι become ηυ, η, φ; φ becomes η.

3) ι, υ, are lengthened into ι, ῡ.

4) ει, ευ, ου, and the long vowels ι, ῡ, η, ω, are unaugmented;† P is *doubled* after the augment; as, ῥίπτω, ῥῥίπττον.

125. The terminations of the persons are :

			EXAMPLE.		
S.	ον,	ες, ε	S.	ῥ-τυπτ-ον,	ῥ-τυπτ-ες, ῥ-τυπτ-ε
P.	ομεν,	ετε, ον	P.	ῥ-τύπτ-ομεν, ῥ-τύπτ-ετε,	ῥ-τυπτ-ον
D.	ετον,	έτην	D.	ῥ-τύπτ-ετον, ῥ-τυπτ-έτην.	

## 126. VOCABULARY 7.

Voyage, πλοῦς.

Stream, ροῦς.

Mind, reason, νοῦς.

A passage (across), διάπλους  
(121, 2.)

A sailing round, a voyage round,  
περίπλους.

Grandson, υιδοῦς.

Entrance (into a port), ἔσπλους.

Athens, Ἀθῆναι, ὦν.

Cenæum, Κήναιον.

Eubæa, Εὐβοία.

A Lacedæmonian, Λακεδαιμόνιος.

The Nile, Νεῖλος, ὁ.

Egypt, Αἴγυπτος, ἡ.

Munychia, Μουνυχία (a post at  
Athens).

Mob; crowd, ὄχλος, ὁ.

Love, ἀγάπη.

Country, χώρα.

To reign; to be king, βασιλεύειν,  
(takes the gen.)

To be distant from, ἀπέχειν (with  
gen.)

\* There are eleven verbs which change ε into ει instead of η: as, ἔχω, εἶχον; ἔλκω, εἶλκον; εἰδίζω, εἰδίζον; ἔπομαι, εἰπόμεν; &c.

† Sometimes, however, ευ is augmented into ηυ, and ει is sometimes augmented in εικάω, Imperf. (sometimes) ἥκαον.

*Æetes, Αἰήτης.*  
*The Phasians, Φασιανοί.*  
*Sicily, Σικελία.*

*To bar (a passage), ἐμφράττειν.*  
*To colonize, οἰκίζειν.*  
*Eight, ὀκτώ (indeclin.).*

### Exercise 12.

#### 127. a) Translate into English.

1. Ἐξ Ἀθηνῶν βραχύς<sup>a</sup> ἐστὶν ὁ διάπλους πρὸς τὸ Κήναιον τῆς Εὐβοίας. 2. Αἰήτου νιδούς ἐβασίλευε<sup>b</sup> τῶν Φασιανῶν. 3. Σικελίας περίπλους ἐστὶν ὡς ὀκτὼ ἡμερῶν<sup>c</sup>. 4. Ἡ Μουνυχία οὐ τῶν Ἀθηνῶν ἀπέχει. 5. Ὁ Θεὸς ἀγάπη ἐστίν. 6. Ἡ Αἴγυπτος δῶρόν ἐστι τοῦ Νείλου. 7. Οἱ Λακεδαιμόνιοι ἤρχον<sup>d</sup> τοῦ ἐς Μουνυχίαν ἔσπλου. 8. Οἱ Λακεδαιμόνιοι ἐν νῶ ἔχουσι τοὺς ἐς τὴν Μουνυχίαν ἔσπλους ἐμφράττειν. 9. Ἐρρίπτετε τὸν δίσκον. 10. Ἐπειθε τοὺς ξένους. 11. Ἐτύπτετε τοὺς οἰκέτας. 12. Οἱ Γέλωνοι ᾤκιζον τὴν χώραν. 13. Ἥλειφες τὸν δεσπότην. 14. Ὁ Πέρσης ὄχλον φιλεῖ, οὐκ ἔχει δὲ νοῦν. 15. Τὸν τοῦ ῥοῦ διάπλουν οἱ νεανίαι ἐποιοῦν<sup>e</sup>. 16. Ὁ τοῦ ἱατροῦ δούλος δῶρα ἐφίλει. 17. Ὁ δικαστὴς τὸν τοῦ πελταστοῦ φόβον κατεῖχεν<sup>f</sup>. 18. Ἡ ἀμαθία ἢ τῶν ἀνθρώπων<sup>g</sup> Αἴγυπτον ἐβλαπτεν<sup>h</sup>. 19. Οἱ Πέρσαι τῆς Σικελίας ἀπέχουσι. 20. Ἐβλεπον πρὸς τὴν θάλασσαν.

<sup>a</sup> Short (masc. adj.)    <sup>b</sup> See Kühner, 275. 1.    <sup>c</sup> The genit. is used of the time *within which* any thing happens or has not happened. K. 274, 8, b.    <sup>d</sup> See 124, 1): from ἄρχειν.    <sup>e</sup> Impf. from ποιεῖν.    <sup>f</sup> From κατεῖχεν. For augment, see 124, 1) note.\* It is taken between the preposition and the verb.    <sup>g</sup> See 115, a.    <sup>h</sup> On the added ν, see 93, note.\*

#### b) Translate into Greek.

1. We are barring the entrance into the Munychia. 2. He was telling the legend. 3. We shall be masters of the entrance. 4. You (pl.) were masters of the entrances into the Munychia. 5. Ye will hurl the

quoits. 6. The two-young-men were hurling quoits. 7. You (*pl.*) were looking towards profit. 8. We will not yield to the desire of looking after (*πρός*) profit. 9. You (*pl.*) were reigning over the Persians. 10. You (*pl.*) were colonizing the country of the Geloni. 11. I was admiring the temple of Minerva. 12. The gods of the Egyptians rule over the country. 13. By Hermes, I will chastise the Phasiani. 14. They restrained the desire of speaking ill of (the city of) Athens. 15. O stranger, the slave had ten minæ. 16. The domestic was caring-for the horses and the asses of his master. 17. O brother, march-the army-forward about eight stadia. 18. The young-men were hunting weasels. 19. The targeteers were running (at full speed) towards the plain. 20. The physician's grandson loves gold and silver. 21. Do not yield to the desire for gold. 22. There is in Sicily a temple of Mercury.

## LESSON XV.

### *Adjectives.*

128. Adjectives are words which describe a property supposed to belong already to the object spoken of (as, "a *red* rose"), or distinctly assert such property to belong to the object (as, "the rose is *red*").

129. Adjectives agree with substantives in *gender*, *number*, and *case*: they are declined like substantives and are of *three* declensions.

1) The *first* comprises adjectives of *three terminations*.

REM. Most of the adjectives belong to this class.

2) The *second*, those of *two terminations*.

3) The *third*, those of *one termination*.

130. Adjectives of three terminations in *ος*, *η*, *ον*, and *ος*, *α*, *ον* are declined in the *masc.* and *neut.* like nouns of the *second* declension, and in the *femin.* like a noun of the *first* declension. Other adjectives of three terminations are declined like nouns of the *third* declension.\*

#### PARADIGMS.

ἀγαθός, ἡ, ὄν, "good."					ἄξιος, α, ον, "worthy."				
SING.	N.	ἀγαθός	-ή	-όν	N.	ἄξι-ος	-α	-ον	
	G.	ἀγαθού	-ῆς	-οῦ	G.	ἄξι-ου	-ας	-ου	
	D.	ἀγαθῷ	-ῇ	-ῶ	D.	ἄξι-φ	-α	-φ	
	A.	ἀγαθόν	-ήν	-όν	A.	ἄξι-ον	-αν	-ον	
	V.	ἀγαθ-έ	-ῇ	-όν	V.	ἄξι-ε	-α	-ον	
PLUR.	N.	ἀγαθοί	-αί	-ά	N.	ἄξι-οι	-αι	-α	
	G.	ἀγαθῶν	-ῶν	-ῶν	G.	ἄξι-ων	-ων	-ων	
	D.	ἀγαθοῖς	-αῖς	-οῖς	D.	ἄξι-αις	-αις	-οῖς	
	A.	ἀγαθούς	-άς	-ά	A.	ἄξι-ους	-ας	-α	
	V.	ἀγαθ-οί	-αί	-ά	V.	ἄξι-οι	-αι	-α	
DUAL.	N. A. V.	ἀγαθ-ώ	-ά	-ώ	N. A. V.	ἄξι-ω	-α	-ω	
	G. D.	ἀγαθ-οῖν	-αῖν	-οῖν	G. D.	ἄξι-οιν	-αῖν	-οῖν	

181. OBS. 1.) Adjectives in *ος* have feminine *α* if the *ος* follows a vowel or *ρ*: if not, the feminine is *η*: e. g.

ἰδιος, ἰδία, ἰδιον.    θεῖλος, θεήλη, θεήλον.  
 ἱερός, ἱερά, ἱερόν.    σοφός, σοφή, σοφόν.  
 ἀδρός, ἀδρόα, ἀδρόον.    καλός, καλή, καλόν.

2) But *οος*, when not preceded by *ρ*, forms the femin. in *η*, e. g.

ὕδαος, ὕδαή, ὕδαον.    ἀπλός, ἀπλή, ἀπλόον.

\* Table of the different terminations of Adjectives of three endings.

1.	{	ος	η	ον	}	ἀγαθός	ή	όν
	{	ος	α	ον	}	ἐχθρός	ά	όν
2.		ας	αινα	αν		μέλ-ας	αινα	αν
3.		εις	εσσα	εν		χαρ-εις	εσσα	εν
4.		ην	εινα	εν		τέρ-ην	εινα	εν
5.		υς	εῖα	ύ		γλυκ-ύς	εῖα	ύ
6.		ών	οῦσα	όν		ἐκ-ών	οῦσα	όν

## 132. VOCABULARY 8.

*Base, disgraceful, αἰσχρός.**Wise, clever, σοφός.**Friendly, dear, φίλος.**Empty, κένος.**Strong, ἰσχυρός.**Long, μακρός.**Bad, κακός.**Beautiful, καλός.**Worthy, ἄξιος.**Good, ἀγαθός.**Sacred, ἱερός.**Plain, evident, δῆλος.**Human, ἀνθρώπινος.**Divine, θεῖος.**Exercise 13.*133. a) *Translate into English.*

1. Ἦδονή κακὴ οὐκ ἔστι μακρά. 2. Οἱ πολῖται ἦσαν σοφοί, καὶ καλὴ ἦν ἡ χώρα. 3. Καλὰ δῶρα τῆς σοφίας. 4. Ἦ τοῦ ποιητοῦ τοῦ ἀγαθοῦ σοφία πείσει τὸν ἄξιον γεωμέτρην. 5. Ὁ λόγος ἐστὶν αἰσχρός. 6. Ἔστι ἱερὸν καλὸν ἐν Ἀθήναις. 7. Μὴ δῖσκε τὰ αἰσχροῦ. 8. Τὸ νεανία ἐτριβέτην τὸ φάρμακον. 9. Προμηθεὺς οὐκ ἦν φίλος τοῖς θεοῖς. 10. Ἦ ἀγαπὴ τοῦ Θεοῦ πείσει ἀνθρώπους. 11. Χαῖρε, ὦ δέσποτα, μὴ εἴκε τῇ τοῦ ἄρχευν κένῃ ἐπιθυμίᾳ. 12. Δῆλόν ἐστιν ὅτι ὁ λόγος ἰσχυρὸς τε καὶ μακρός. 13. Ἰσχυρὸν ὄχλος ἐστίν, οὐκ ἔχει δὲ νοῦν. 14. Τίς τὸ κόρα βλάβει; 15. Αἱ καλαὶ κόραι τὸν σοφὸν ἱατρὸν πείσουσι. 16. Ὁ στέφανος ὁ τοῦ ποιητοῦ ἐστὶν ἱερός. 17. Τῷ ταῦτα λέγειν, ἔψευδον αὐτόν. 18. Ἦ σοφία ἐστὶν καλὴ καὶ θεία.

\* The copula *ἐστὶ* is often omitted.    b a temple.    \* base (things).

d nom. sing. neut. (after the verb).    \* See 90, REM.    † See 66, OBS.

b) *Translate into Greek.*

1. Look, O Persian, towards the beautiful sea. 2. Empty wisdom will persuade the citizens. 3. The poet was admiring the two-wise-geometers. 4. O young man, do not yield to base pleasures. 5. Who will hide base (things)? 6. Sicily is beautiful and dear



to its citizens. 7. The two young men were telling the legend. 8. Bad men admire bad (things). They do not love good (things). 9. The clever geometer will anoint himself. 10. They were weaving garlands in the garden of the good laborer. 11. We ought to admire the strong mind of Æetes's grandson. 12. Who is colonizing the country of the Geloni? 13. The Lacedæmonians were looking towards profit by barring the entrance into the Munychias. 14. The way is long and not good. 15. The long legend of the poet is empty and mere nonsense. 16. The good (man) is dear to God.

## LESSON XVI.

*Adjectives (continued). Future from verbs in ζω, εω, αω, οω.*

134. In the case of adjectives in *eos*, *ea*, *εον*, and *oos*, *ον*, *οον*, contraction takes place, which in some instances deviates from the general rules (see Note 6), the distinctive terminations (as *a* in the neut. plur., *as* in the accus., and *ais* in the dat. plur.) being always left unchanged in contraction. From *χρύσεος* the contracted forms are (irregularly) *perispomena*; except (probably) *ώ* of the dual (as in *όστώ*).

135. If another vowel or *ρ* precedes *eos*, the feminine is contracted, not into *η*, but into *â*; e. g.

(*ἐρέεος* =) *ἐρεούς*, *ἐρεᾶ*, *ἐρεούν*, *woollen*.

(*ἀργύρεος* =) *ἀργυρούς*, *ἀργυρᾶ*, *ἀργυρούν*, *silver*.

136. Such compound adjectives in (*oos*) *ous* as are formed from contracted substantives of the second declension (*νοῦς*, *πλοῦς*), are accented throughout on the *penult* [*εἰνους*, *εἰνον*, &c.; nom. pl. *ἔννοι*] undergo no contraction in the three similar cases of the neut.

plur.; e. g. *ἄνοα* (from *ἄνους*), *ἄπλοα* (from *ἄπλους*, *not seaworthy*); but *ἀπλᾶ*, from *ἀπλοῦς* (*simplex*).

## PARADIGMS.

<i>χρύσε-os, χρυσέ-a, χρύσε-on, golden.</i>				<i>ἀπλό-os, ἀπλό-η, ἀπλό-on, simple.</i>		
	M.	F.	N.	M.	F.	N.
	<i>χρύσε-os</i>	<i>χρυσέ-a</i>	<i>χρύσε-on</i>	<i>ἀπλό-os</i>	<i>ἀπλό-η</i>	<i>ἀπλό-on</i>
	contracted into			contracted into		
SING.						
N.	<i>χρυσούς</i>	<i>χρυσή</i>	<i>χρυσούν</i>	<i>ἀπλοῦς</i>	<i>ἀπλή</i>	<i>ἀπλοῦν</i>
G.	<i>χρυσοῦ</i>	<i>χρυσῆς</i>	<i>χρυσοῦ</i>	<i>ἀπλοῦ</i>	<i>ἀπλῆς</i>	<i>ἀπλοῦ</i>
D.	<i>χρυσῷ</i>	<i>χρυσῇ</i>	<i>χρυσῷ</i>	<i>ἀπλῷ</i>	<i>ἀπλῇ</i>	<i>ἀπλῷ</i>
A.	<i>χρυσοῦν</i>	<i>χρυσήν</i>	<i>χρυσοῦν</i>	<i>ἀπλοῦν</i>	<i>ἀπλήν</i>	<i>ἀπλοῦν</i>
PLUR.						
N.	<i>χρυσοῖ</i>	<i>χρυσαῖ</i>	<i>χρυσᾶ</i>	<i>ἀπλοῖ</i>	<i>ἀπλαῖ</i>	<i>ἀπλᾶ</i>
G.	<i>χρυσῶν</i>	<i>χρυσῶν</i>	<i>χρυσῶν</i>	<i>ἀπλῶν</i>	<i>ἀπλῶν</i>	<i>ἀπλῶν</i>
D.	<i>χρυσοῖς</i>	<i>χρυσαῖς</i>	<i>χρυσοῖς</i>	<i>ἀπλοῖς</i>	<i>ἀπλαῖς</i>	<i>ἀπλοῖς</i>
A.	<i>χρυσοῦς</i>	<i>χρυσᾶς</i>	<i>χρυσᾶ</i>	<i>ἀπλοῦς</i>	<i>ἀπλᾶς</i>	<i>ἀπλᾶ</i>
DUAL						
N. A. V.	<i>χρυσῷ</i>	<i>χρυσᾷ</i>	<i>χρυσῷ</i>	<i>ἀπλῷ</i>	<i>ἀπλᾷ</i>	<i>ἀπλῷ</i>
G. D.	<i>χρυσοῖν</i>	<i>χρυσαιν</i>	<i>χρυσοῖν</i>	<i>ἀπλοῖν</i>	<i>ἀπλαῖν</i>	<i>ἀπλοῖν</i>

137. From verbs whose root ends in ζ, the *sigmated* root is generally formed by changing ζ into ς: as *θαυμαζ*, *θαυμάς*.

REM. From verbs in αζω, ιζω, the futures ασω, ισω have the penult *short*.

138. For verbs whose roots end in ε, α, ο, these vowels are lengthened into η, η, ω, before ς is added (84). A root ending in a *doubtful* vowel usually has it *long* in the fut.: λύ-ω, λῦ-σω.

Simple Root.	Sigmated Root.	Present.	Future.
φιλε-	φιλη-σ	φιλέω	φιλήσω
τιμα-	τιμη-σ	τιμάω	τιμήσω
ὀχυρο-	ὀχυρω-σ	ὀχυρόω	ὀχυρώσω.

## 139. VOCABULARY 9.

*Simple*, ἀπλός, ἀπλοῦς.

*Double*, διπλός, -οῦς.

*Golden*; of gold, χρύσεος, -οῦς.

*Brazen*, (of) brass or bronze, χαλκεος, -οῦς.

(Of) iron, σιδήρεος, -οῦς.

(Of) silver, ἀργύρεος, -ούς.  
 Bowl; (shallow) cup, φιάλη (= patera).  
 Cup, goblet, κύπελλον.  
 Barbarian, βάρβαρος (a term used of all who were not Greeks).  
 Door, θύρα.  
 Truth, ἀλήθεια.  
 Gate, πύλη.  
 Bolt, bar, κλείδρον.  
 Ring, δακτύλιος, ὁ.  
 Hoof, ὀπλή.  
 Prick, goad, κέντρον.

Death, θάνατος, ὁ.  
 House; small house, οἰκίδιον.  
 Hollow, κοῖλος, ἡ, ον.  
 Senseless, ἄνοος, ἄνους.  
 Well disposed (towards); well affected (towards), εὖνοος, εὖνους.  
 Ill disposed, ill affected, δύσνοος, δύσνους.  
 To honor, τιμάειν (= τιμᾶν).  
 To love, φιλέειν (= φιλεῖν).  
 To make-fast, ὀχυρόειν (= ὀχυροῦν).  
 To kick (at), λακτίζειν.

### Exercise 14.

#### 140. a) Translate into English.

1. Ἀπλούς ἐστὶν ὁ τῆς ἀληθείας λόγος. 2. Τὸ κύπελλον ἐστὶν ἀργυρεόν. 3. Ὁ θάνατος λέγεται χαλκοῦς ἵππος. 4. Φιάλας ἔχει χρυσᾶς τε καὶ ἀργυρᾶς. 5. Οὐκ ἐχθρὸς τοῖς Θεσσαλοῖς διώκομεν ἀλλ' εὖνους. 6. Τοῖς μὲν εὖνοις τῶν βαρβάρων δύσνους ἡμᾶς ποιοῦσιν, τοῖς δὲ πολεμίοις ὠφελίμους. 7. Ὁ νεανίας ἐθαύμαζεν ἵππον χαλκοῦν κοῖλον καὶ χρυσοῦν δακτύλιον. 8. Τὰς πύλας σιδηροῖς κλείδουσι ὀχυρώσομεν. 9. Οἱ ἵπποι λακτίζουσιν ἀλλήλους<sup>1</sup> σιδηραῖς ὀπλαῖς. 10. Τοῖς Ἀθηναίοις<sup>2</sup> οὔτε αἰσχροὶ ἐσμεν<sup>3</sup> οὔτε δύσνοι. 11. Ὁ δοῦλος ἐλάκτιζε πρὸς τὰ κέντρα. 12. Τὴν τοῦ βιβλιοπώλου θύραν λακτίσομεν. 13. Διπλοῦν ἐστὶ τὸ οἰκίδιον. 14. Ἀνοά ἐστὶ τὰ παιδία. 15. Τιμήσομεν τοὺς δικαστάς. 16. Φιλήσω τὸ παιδίον. 17. Ὁ δοῦλος τρῖβει τὸ φάρμακον. 18. Ἡ Αἴγυπτος ἐστὶ φίλη τοῖς βαρβάροις. 19. Διπλᾷ ἀγαθᾷ ἐστὶν τὰ μὲν ἀνθρώπινα, τὰ δὲ θεῖα.

<sup>1</sup> is called.

<sup>2</sup> one another, each other.

<sup>3</sup> the Athenians

<sup>4</sup> we are (first pl. pres. of εἶναι).

<sup>5</sup> see 85, 1, note.

b) *Translate into Greek.*

1. The bowl is silver. 2. The cup is of gold, but the bowl not. 3. He has both gold and silver cups. 4. You shall make-fast the gate with an iron bar. 5. The horse will kick the ass. 6. We are ill-affected towards the Persians, but well-affected towards the Athenians. 7. They are not ill-affected either to the Athenians or the Lacedæmonians (*Say*: 'neither to the Athenians nor to the Lacedæmonians are they ill-affected'). 8. You will honor neither geometrician nor the judge. 9. O young man, admire the simple words of truth and justice. 10. By Minerva, I will march the army forward ten stadia. 11. There are eight golden goblets in the Nile. 12. The house of the poet has five doors. 13. O man, it is hard<sup>s</sup> for thee<sup>h</sup> to kick against<sup>i</sup> the pricks.

<sup>i</sup> say, to (dat.)<sup>s</sup> σκληρόν.<sup>h</sup> σοί, dat. of pron. σὺ.<sup>i</sup> πρὸς.

## LESSON XVII.

*First Aorist Active.*

141. The first Aorist of the Active is formed by adding *ā* to the *sigmated* root \* (or root of future), and prefixing the augment (123, 124):

Root.	Sigmated Root.	Aorist.
ῥιπτ-	ῥιψ-	ἔρ-ῥιψ- <i>ā</i>
βλεπ-	βλεψ-	ἔ-βλεψ- <i>ā</i>
λεγ-	λεξ-	ἔ-λεξ- <i>ā</i>
πεισ-	πεισ- (for πεισs)	ἔ-πεισ- <i>ā</i>
ἀρχ-	ἀρξ-	ἤρξ- <i>ā</i>

142. The Aorist expresses actions, *independently*,

\* i. e. root with *s* added. See 77.

as *completed* in past time; as, "the Greeks *conquered* (ἐνέκνησαν) the Persians."

REM. Thus the aorist is used of actions conceived as *single* and *definite* (often *momentary*) actions, without any reference to their *duration*. The aorist is a *narrative*, the imperf. a *descriptive* tense.

### 143. TERMINATIONS.

S.	ᾶ	ᾶς	ε
P.	ᾶμεν	ᾶτε	ᾶν
D.		ᾶτον	ᾶτην

144. The accent is as far back as possible. It will therefore be on the *antepenult* of *hyperdissyllables*, except in ᾶτην.

### 145. VOCABULARY 10.

*Orestes*, Ὀρέστης.

*Friendly*; (as subst. a friend),

φίλος.

*Marrow*, μυελός, ὁ.

*Some*, ἔνιοι, ἔνιαι, ἔνια (pl.).

*A natural philosopher*, φυσικός,  
ὁ (physicus).

*War*, πόλεμος, ὁ.

*Enemies, the enemy*, πολέμοι  
(hostes).

*Resident-alien, resident-foreigner*,  
μέτοικος, ὁ.

*General*, στρατηγός, ὁ.

*Soldier*, στρατιώτης.

*Animal*, ζῶον, τό.

*Head*, κεφαλή.

*Tongue*, γλῶσσά.

*Queen*, βασίλισσα.

*To pay attention to; to attend to*,  
τὸν νοῦν προσέχειν (with dat.)  
= animum applicare.

*To steal*, κλέπτειν.

*To whet, to sharpen*, ὀύγειν.

*To hide*, κρύπτειν.\*

*At all* (after a negative), ὅλως (omnino).

*Not only ... but also*, οὐ μόνον ... ἀλλὰ καί (non solum ... sed etiam).

*The one ... the other*, ὁ μὲν ... ὁ δέ.

*These ... those* } οἱ μὲν ... οἱ δέ.  
*Some ... others* }

The article ὁ is here a *pronoun*, as it originally was in all cases.

Αὐτός (ipse): the oblique cases usually answer to *his, him, their, them*: αὐτοῦ = ejus: ἑαυτοῦ (sui =) suus ipsius, or suus.

\* Hence the *crypt* of a church.

*Exercise 15.*146. a) *Translate into English.*

1. Λέγετε πρὸς αὐτὸν τί (= *what*) ἐν νῷ ἔχετε, ὡς φίλον τε καὶ εὖνουν. 2. Τὰ τοῦ Ὁρέστου ὁστᾶ ἐκ Τεγέας ἔκλεψε. 3. (Τῶν ὁστῶν τὰ μὲν ἔχει μυελόν, τὰ δὲ οὐκ ἔχει· ἔνια δὲ ζῶα· οὐδὲ ἔχειν ὅλως μυελὸν ἐν τοῖς ὁστοῖς λέγουσιν οἱ φυσικοί.) 4. Ὁ στρατηγὸς οὐ μόνον τοῖς πολεμίοις τὸν νοῦν προσέχει, ἀλλὰ καὶ τοῖς ἑαυτοῦ στρατιώταις. 5. Ἡ ὀργὴ ἔδηξε τὰς ψυχὰς. 6. Ὁ Πέρσης ἔκρυψε τὴν τοῦ ἄρχεῖν ἐπιθυμίαν. 7. Οἱ στρατηγοὶ τὰς τῶν στρατιωτῶν ψυχὰς εἰς πόλεμον ἔδηξαν. 8. Ἡλεΐψατε τὴν τῆς βασιλείας κεφαλὴν. 9. Οἱ Πέρσαι ἔκρυψαν τὰ χρυσᾶ κύπελλα ἐν τῷ τοῦ Χειρισόφου κήπῳ. 10. Οἱ ἀγαθοὶ τὸ καλὸν φιλοῦσιν. 11. Ὁ ἀρτοπώλης ὁ σοφὸς πέντε ἵππους ἔχει.

\* *Acc. c. Infin.* is used nearly as in Latin: though λέγειν is usually followed by *τι* (*that*).

QUESTIONS.—1. Why has *τε* no accent? 2. Why is *ἔκλεψε* proparoxytone? 3. Why is the accent on the final of *φυσικοί* not written as the grave accent? 4. Why is *στρατιωτῶν* perispomenon?

b) *Translate into Greek.*

1. You were throwing the quoit. 2. They threw the balls. 3. Anger sharpened his tongue. 4. This will sharpen the young-man's anger. 5. I injured Eretria, but I did not injure the country of the Geloni. 6. The just judge did not look to<sup>29</sup> his own advantage. 7. You said by your deeds, that justice<sup>30</sup> is idle-talk to<sup>29</sup> profit; but with your tongues you did not say this. 8. They injured not only the resident-foreigners, but also the citizens. 9. You persuaded not only the resident-foreigners, but also the judges. 10. The two-maidens admired the silver goblets in the poet's little-

house. 11. Some (men) love good (things), others base (things). 12. Who planted the fig-trees in the baker's garden? 13. We ought not to admire the citizen's bad desire of ruling. 14. O Persian, it is a base thing to strike a maiden.

## LESSON XVIII.

### *Attic Second Declension.*

147. Several substantives have the endings *ως* (masc. and fem.) and *ων* (neut.) instead of *ος* and *ον*, and retain the *ω* through all the cases instead of the regular vowels and diphthongs (112), *subscribing* *ι* where the regular form has *φ* or *οι*.

#### PARADIGMS.

	People.	Rope.	Dining-Room.
Sing. N.	ὁ λε-ώς	ἡ κάλ-ως	τὸ ἀνώγε-ων
G.	τοῦ λε-ώ	τῆς κάλ-ω	τοῦ ἀνώγε-ω
D.	τῷ λε-ῷ	τῇ κάλ-φ	τῷ ἀνώγε-φ
A.	τὸν λε-ών	τὴν κάλ-ων	τὸ ἀνώγε-ων
V.	λε-ώς	κάλ-ως	ἀνώγε-ων
Plur. N.	οἱ λε-ῷ	αἱ κάλ-φ	τὰ ἀνώγε-ω
G.	τῶν λε-ῶν	τῶν κάλ-ων	τῶν ἀνώγε-ων
D.	τοῖς λε-ῷς	ταῖς κάλ-φς	τοῖς ἀνώγε-φς
A.	τοὺς λε-ώς	τὰς κάλ-ως	τὰ ἀνώγε-ω
V.	λε-ῷ	κάλ-φ	ἀνώγε-ω
Dual. N. A. V.	τῷ λε-ώ	τὰ κάλ-φ	τῷ ἀνώγε-ω
G. D.	τοῖν λε-ῶν	ταῖν κάλ-φν	τοῖν ἀνώγε-φν

148. Some adjectives follow this declension, having *ως* masc. and fem., *ων* neut. Such are *ἰλεως*, *propitious*, *ἐμπλεως*, *full*, &c.

Obs.—Some of these substantives drop *ν* in the acc. So the regular acc. of *ἔως* (*ἡ*), *dawn*, is *ἔω*. *Λαγός* (*hare*) has more frequently *ω* than *ων*, so *Ἄδως*, *Κέως* *Κῶς*, *Τέως*; the adjective *ἀγῆρως* has *ων* or *ω* in acc. masc. and fem.

149. ACCENTUATION.—*Proparoxytones* in *εως*, *εων* retain the accent upon the *antepenultimate* through all the cases of all the numbers; the two syllables *εως*, *εων*, &c., being reckoned as one.

Oxytones in *ώς* remain such, even in the *genitive* singular, as *λεώ* (against 97, 1).

## 150. VOCABULARY 11.

*Halo*, ἅλως, ἡ.  
*Temple*, νεώς, ὁ.  
*Peacock*, ταώς, ὁ.  
*Hare*, λαγώς, ὁ.  
*Minos*, Μίνως, ὁ.  
*Androgeus*, Ἀνδρόγεως, ὁ.  
*Dawn*, ἔως, ἡ.  
*Propitious*, ἱεώς.  
*Full*, ἔμπλεως.  
*Undying*, (prop. not subject to old age,) ἀγήρω.  
*Circle*, κύκλος, ὁ.  
*Sun*, ἥλιος, ὁ.  
*Moon*, σελήνη.  
*Heavenly body*; *star*, ἄστρον, τό.  
*Praise*, ἔπαινος, ὁ.  
*Juno*, Ἥρα.  
*Delphi*, Δελφοί, ὦν (pl.).  
*Egg*, ὠόν, τό.  
*Ætolia*, Αἰτωλία.  
*Roman*, Ῥωμαῖος.  
*Trojan*, Τρωϊκός.  
*Palladium*, Παλλάδιον, τό.  
*Quirinus*, Κυρίνος.  
*Son*, υἱός, ὁ.  
*Eagle*, ἀετός, ὁ.

*Sepulchre*, tomb, τάφος, ὁ.  
*Vine*, ἀμπελος, ἡ.  
*Tree*, δένδρον, τό.  
*Whole*, ὅλος, η, ον.  
*Often*, πολλάκις.  
*Bright*, λαμπρός, ἁ, ὄν.  
*A little*, ὀλίγον.  
*Of every kind*, παντοδαπός, ἡ, ὄν.  
*To come in being, to become*, γίγν-εσθαι (fieri)  
*To appear, to be seen*, φαίν-εσθαι.  
*To set out, πορεύ-εσθαι* (proficisci.)  
*To plot against, lie in wait for*, ἐνεδρεύ-ειν (insidiari).  
*To receive*, λαμβάν-ειν.  
*To build* (a house), οἰκοδομέ-ειν (= -εῖν).  
*To lay* (of eggs), τίκτ-ειν (parere).  
*To disembark*, ἀποβαίν-ειν.  
*To rob*, συλά-ειν (= -ᾶν).  
*To nourish, feed* (of birds), to keep, τρέφ-ειν.  
*To come*, ἤκ-ειν.

151. [Deponenti\* verbs.] Some verbs have, like the Latin Deponents, a passive form (with some exceptions, to be afterwards

\* In Greek grammar such verbs are said to belong to the *Middle Voice*. The explanation of this term will be given afterwards. (See 289, &c. *infra*.)



explained) but active meaning. The Present Infinitive ends in *εσθαι*. The terminations of the Present Indicative are,

Sing.	ομαι	η (or ει)	εται
Plur.	όμεθα	εσθε	ονται
Dual.	όμεσθον	εσθον	εσθον

### Exercise 16.

#### 152. a) Translate into English.

1. Τῆς ἄλλω φαίνεται πολλάκις κύκλος ὅλος, καὶ γίγνεται<sup>a</sup> περὶ ἥλιον καὶ σελήνην, καὶ περὶ τὰ λαμπρὰ τῶν ἀστρων<sup>b</sup>. 2. Ἀγαμήδης καὶ Τροφώνιος τὸν νεὼν τὸν ἐν Δελφοῖς ᾠκοδόμησαν. 3. Τίκτουσι οἱ τὰς ὠὰς κακά. 4. Ἀμα τῇ ἔφ πορεύεται ἐς τὴν Αἰτωλίαν. 5. Οἱ Ἀθηναῖοι πρὸ τῆς ἔω ὀλίγον ἀποβαλνουςι. 6. Οἱ Ῥωμαῖοι τὸ Τρωϊκὸν Παλλάδιον κατὰ<sup>c</sup> γῆς ἔκρυσαν ὑπὸ<sup>d</sup> τῷ νεφῷ τοῦ Κυρίνου. 7. Τοὺς τῶν θεῶν νεῶς ἐσύλησεν. 8. Ἀνδρόγεωσ ἦν ὁ τοῦ Μίνω υἱός. 9. Οἱ ἀετοὶ τοὺς λαγῶς ἐνεδρεῦουσιν. 10. Οἱ θεοὶ τοῖς ἀγαθοῖς ἰλεφ εἰσιν. 11. Οἱ Σάμιοι τῇ Ἡρᾷ καλοὺς ταῶς τρέφουσιν. 12. Ἦν<sup>e</sup> ἐν Κιλικίᾳ πεδῖον καλόν, ἐπὶ ῥῦτον<sup>f</sup> καὶ δένδρων παντοδαπῶν ἔμπλεον καὶ ἀμπέλων. 13. Οὗτοι<sup>g</sup> τὸν ἀγῆρων ἔπαινον λαμβάνουσι καὶ τάφον ἐπισημότατον<sup>h</sup>. 14. Ἀγῆρῳ εὐκλείαν καταλείπουσιν. 15. Εἰς τὴν ἐπιούσαν<sup>i</sup> ἔω<sup>j</sup> ἤξει ὁ Πέρσης.

<sup>a</sup> *Fit* = is formed, or forms itself. <sup>b</sup> The *partitive genitive*: 'the bright ones of the stars' = the bright stars. <sup>c</sup> κατὰ, down from, down into (= in) with *gen.* It governs the accusative also. <sup>d</sup> ὑπὸ (with *dat.*) under. It governs the *gen.* and *accus.* also. <sup>e</sup> There was. <sup>f</sup> Well-watered. <sup>g</sup> These (persons). <sup>h</sup> Most famous. <sup>i</sup> By the following morning.

#### b) Translate into Greek.

1. They will have the deathless life in heaven<sup>as</sup>.  
2. From the desire of the deathless life he cultivates

both virtue and justice. 3. They set-out before the dawn. 4. The boy keeps hares and peacocks. 5. The barbarians will pillage the temple of Minerva. 6. The eagle is lying-in-wait-for the hare. 7. We have the god in Delphi propitious (°to us). 8. We pursue the undying honors. 9. The gods are propitious. 10. Not only the senseless but also the clever admire the base speech of the Persian. 11. By Minerva, I will plant fig-trees in my garden. 12. We were writing letters to Æetes. 13. He said that the barbarians were colonizing Egypt. 14. The physician's horses and asses are not (far) distant from the stream. 15. Hail, O Egypt, (thou) gift of the Nile. 16. We ought to make fast the gates and doors, for (γάρ) the citizens do not love the stranger. 17. O bookseller, you are becoming not only wise but worthy of praise.

## LESSON XIX.

### *Third Declension of Nouns.*

153. Nouns of this declension end in *a, ι, υ, neuter*; *ω, feminine*; and *ν, ξ, ρ, σ, ψ, of all genders*; that is, either masculine, feminine, or neuter.

154. The oblique cases of nouns of this declension are longer by one syllable than the nominative, as *Θήρ, Θηρός, Θηρῆ, &c.*: and the genitive singular always ends in *ος*.

155. As in the Latin third declension, the nom. of this declension seldom contains the *unaltered* root; it may generally be got from the gen. by throwing off *ος*.

156. By the laws of *euphony*, the *t*-sounds (*τ, δ, θ*) and *ν* are thrown away before *σι* in the dative plural;

ουτσι, εντσι, αυτσι, νυτσι, become ουσι, εισι, ᾶσι, ὕσι. The *P*- and *K*- sounds with *ς* become *ψ*, *ξ*, respectively:

For example: λεόντσι becomes λέουσι (dat. pl. of λέων, lion); λειψέντσι becomes λειψείσι (dat. pl. of 1 aor. pass. part. of λείπω); γίγαντσι becomes γίγασσι (dat. pl. of γίγας, giant); ζευγνύντσι becomes ζευγνύσι (dat. pl. of part. ζευγνύς). Root λαϊλαψ with *ς* becomes λαϊλαψ; Αραβ with *ς* becomes Ἀραψ; κατηλιψ with *ς* becomes κατήλιψ; κορακ with *ς* becomes κόραξ; λαρυγγ with *ς* becomes λάρυγξ, &c.

### 157. Terminations of the Third Declension.

	SINGULAR.	PLURAL.	DUAL.
N.	various, (α, ι, υ : ω : ν, ξ, ρ, σ, ψ)	ες, ᾶ, neut.	ε,
G.	ος (ως),	ων,	οιν,
D.	ι,	σιν or σι,	οιν,
A.	α or ν,	ας, ᾶ, neut.	ε,
V.	various, (neut. as nom.)	ες, ᾶ, neut.	ε,

### 158. PARADIGMS.

		Raven.	Child.	Mouth.	Vein.
SING.	N.	ὁ κόραξ*	ὁ, ἡ παῖς	τὸ στόμα	ἡ φλέψ
	G.	κόρακ-ος	παιδ-ός	στόματ-ος	φλεβ-ός
	D.	κόρακ-ι	παιδ-ί	στόματ-ι	φλεβ-ί
	A.	κόρακ-α	παῖδ-α	στόμα	φλέβ-α
	V.	κόραξ	παῖ	στόμα	φλέψ
PLUR.	N.	κόρακ-ες	παῖδ-ες	στόματ-α	φλέβ-ες
	G.	κοράκ-ων	παῖδ-ων	στομάτ-ων	φλεβ-ῶν
	D.	κόραξι (ν)	παισι (ν)	στόμασι (ν)	φλεψί (ν)
	A.	κόρακ-ας	παῖδ-ας	στόματ-α	φλέβ-ας
	V.	κόρακ-ες	παῖδ-ες	στόματ-α	φλέβ-ες
DUAL.	N. A. V.	κόρακ-ε	παῖδ-ε	στόματ-ε	φλέβ-ε
	G. D.	κοράκ-οιν	παῖδ-οιν	στομάτ-οιν	φλέβ-οιν

\* Roots: κορακ, παιδ, στοματ, φλεβ. Cf. 156.

### 159. Accentuation in Third Declension.

a) The tone syllable remains unchanged, as long as the general rules allow it to be so; as: τὸ πρᾶγμα, an action, πράγματος (but πραγμάτων); ὁ ἡ χελιδών, a swallow, χελιδόνος. (The occasional exceptions will be given as they occur.)

b) *Monosyllables* are accented on the *last syllable* in the *genitive* and *dative* of all numbers; and the long syllables *ων* and *οιν* are then circumflexed; as: *ὁ Σῆρ, a wild animal, Σηρ-ός, Σηρ-ί, Σηρ-οῖν, Σηρ-ῶν, Σηρσί (ν)*: but *Σῆρα, Σῆρες, &c.*

*Exceptions.* δάδων, δμῶων, παίδων, βῶων, } So in G. D. dual (παί-  
φῶδων, φῶτων, ᾠτων, Τρώων.\* } δοιν, &c.)

160. In addition to these may be mentioned the adjective *πᾶς, all, every, G. παντός, D. παντί, but πάντων, πᾶσι (ν)*; *ὁ Πᾶν, G. Πανός, but τοῖς Πᾶσι (ν).*

## 161. VOCABULARY 12.

*Paid-laborer, Σῆς, Σητ-ός, δ.*

*Old man, γέρων, γέροντ-ος, δ.*

*Boy, παῖς, παιδ-ός, δ.*

*A written character; pl. (= litteræ) a letter; an epistle, γράμμα, γράμματ-ος, τό.*

*Elephant, ἐλέφας, ἐλέφαντ-ος, δ.*

*Honey, μέλι, μέλιτ-ος, τό.*

*Talon; claw, ὄνυξ, ὄνυχ-ος, δ.*

*Fox, ἀλώπηξ, ἀλώπεκ-ος, ἡ.*

*Chest; coffin, λάρναξ, λάρνακ-ος, ἡ.*

*Trunk (of an elephant), μυκτήρ, μυκτήρ-ος, δ.*

*Hand, χεῖρ, † χειρ-ός, ἡ.*

*Neck, αὐχὴν, αὐχέν-ος, δ.*

*Statue, ἀνδριάς, ἀνδριάντ-ος, δ.*

*Fire, πῦρ, πυρ-ός, τό.*

*Hireling, mercenary, μισθωτός, δ.*  
*Beginning; commencing point, ἀρχή.*

*Fodder, χόρτος, δ.*

*Kile, ἱκτῖνος, δ.*

*Bull, ταῦρος, δ.*

*Wagon, ἄμαξα.*

*Twice, δις.*

*More powerful, κρείττων.*

*Of cypress, κυπαρίσσινος, η, ον.*

*Willing (masc. adj., to be rendered willingly), ἐκῶν, ἐκόντ-ος.*

*An insect, ἔντομον, τό.*

*I perform a service; minister, ὑπηρετέω (with dat.).*

*To send, πέμπειν.*

*To dip, βάπτειν.*

## Exercise 17.

162. a) *Translate into English.*

1. Ἡ καρδιά ἐστὶν ἀρχὴ τῶν φλεβῶν. 2. Οἱ μισθωτοὶ καὶ θῆτες πᾶσιν ὑπηρετοῦσιν. 3. Τῷ νῦν δις παῖδες οἱ γέροντες γίνονται. 4. Ὁ Ἀλκιβιάδης πέμπει γράμ-

\* From ἡ δᾶς, a torch; ὁ δμῶς, a slave; ὁ ἡ παῖς, a child; ἡ δῶς, a jackal; ἡ φῆς (G. φῆδος), a blister caused by burning; τὸ φῶς (G. φωτός), light; τὸ οὖς (G. ὠτός), the ear; ὁ ἡ Τρῶς, a Trojan.

† This word has χερ- for root in χερ-οῖν, and χερ-σί.

ματα ἐς τὴν Σάμον. 5. Τὸν τοῦ ἐλέφαντος χόρτον εἰς μέλι ἔβαψαν. 6. Τοῦ κόρακος κρείττων<sup>b</sup> ἐστὶν ὁ ἰκτίνος τοῖς ὀνυξί<sup>c</sup>. 7. Αὐκός ὄνῃ καὶ ταύρῳ καὶ ἀλώπεκι πολέμιος<sup>d</sup>. 8. Λάρνακας κυπαρισσῖνας ἄγουσιν ἄμαξαι. 9. (Τοῖς ἐλέφασιν ὁ μυκτὴρ ἀντὶ<sup>e</sup> χειρῶν· τῶν δ' ἐντόμων ἐνίοις ἀντὶ στόματος ἢ γλώττα.) 10. Ὁ παῖς μακρὸν ἔχει τὸν αὐχένα<sup>ss</sup>. 11. Ἀνεὺ πυρὸς οὐχ οἶόν τ'<sup>ss</sup> ἐστὶν ἀνδριάντα χρυσοῦν<sup>f</sup> ἐργάσασθαι<sup>g</sup>. 12. Τοῖς γέρουσιν ἐκόντες εἴκομεν.

<sup>a</sup> become. <sup>b</sup> comparatives govern the *gen.* which, of course, is to be rendered by *than*. <sup>c</sup> See 66, Obs. 1. <sup>d</sup> Supply *ἐστὶ*. <sup>e</sup> ἀντί, prep. with *gen.* = *instead of*; hence *as good, εἶναι ἀντὶ χειρῶν* (*to be for hands* =) 'to serve for hands.' <sup>f</sup> χρυσοῦς. <sup>g</sup> Inf. aor. to *work*; to *make*.

*b) Translate into Greek.*

1. You (*pl.*) did not honor even the old-men. 2. Yield to old men<sup>37</sup>, but not to boys<sup>37</sup>. 3. The boys wondered-at the elephant's trunk. 4. Elephants<sup>37</sup> have long trunks. 5. The boy wonders-at both the eagle's talons and the lion's mane, and especially<sup>h</sup> the elephant's trunk. 6. Camels<sup>37</sup> have long necks. 7. The Persians threw the quoit. 8. They were injuring the good resident-foreigners by their speeches<sup>i</sup>. 9. Who will say that<sup>k</sup> one ought not to minister to old men? 10. Boys love honey. 11. By Hermes, Androgeus, the son of Minos, is willingly an enemy to me. 12. Restrain, O general, the desires of (your) soldiers by reason. 13. Not only the son of the baker but Orestes also was looking towards the sea. 14. By Minerva, O boy, the paid-laborers and the hirelings do not perform-service-for the old man.

<sup>h</sup> καὶ . . . δέ, with a *word* between. <sup>i</sup> Use the *dat.* See also 91. <sup>k</sup> ὅτι. See 146 a) note a.

## LESSON XX.

*Present and Future of Verbs in άω. Present Participle.*

163. The Infinitive *Present* Active of verbs in άω is contracted thus: *ά'-ειν* = *ἄν*. The terminations of the *Present Indicative* are:


ά-ω	ά-εις	ά-ει	ῶ	ᾶς	ᾷ
ά-ομεν	ά-ετε	ά-ουσι	ῶμεν	ᾶτε	ᾷσι
	ά-ετον	ά-ετον		ᾶτον	ᾷτον

(Observe the *ι subscript* where the *uncontracted form* has *ει*.)

164. In the *sigmated root*, the *α* is mostly changed into *η*. Hence Fut. not *τιμάσ-ω*, but *τιμήσ-ω*. Aor. *ἐτίμησα*.

165. The *Present Participle* of the Act. Voice ends in *m. ων*, *f. ουσα*, *n. ον*. The *masc.* and *neut.* have Gen. *οντ-ος*, and are declined regularly after the third. The *Fem.* is declined regularly after the *first*.

166. Thus, from *τύπτ-ω* the root of *Present Participle* is *τύπτοντ-* for *masc.* and *neut.*: the *nominatives* being *masc. τύπτων* (compare *λέων*, *λέοντ-ος*), and *neut. τύπτον*.

167.  With the *article* the participle is usually translated by a relative clause with *he*, *they*, &c. 'Ο *πράττων* = *he who does*; *τοῦ πράττοντος*, of *him who does*, &c.—'Ο *ταῦτα πράττων* = *he who does this*. *Οἱ ταῦτα πράττοντες* = *those who do these things*.

## 168. VOCABULARY 13.

To leap-down, *κατα-πηδᾶν* (= *-άειν*).

To end, to die, *ξελευτᾶν* (= *-άειν*).

To honor, *τιμᾶν* (= *-άειν*).

Phalanx, *φάλαγξ*, *φάλαγγ-ος*, *ή*.

To praise, *ἐπαινεῖν* (= *-έειν*).

To be separated by an interval, to be distant (from), *διέχ-ειν*.

To sing the Pæan (the Greek war song), *παιανίζ-ειν*.

When, *ήνικά*.

To cast into (literally), ἐμβάλλειν; to charge, ἐμβάλλειν εἰς (= ἐμβάλλειν τὸ στράτευμα εἰς . . . to cast his men into = to charge.)

To offer, make an offer of, ὑποφέρειν.

To belong to, to be the due of, προσήκειν.

Goat, αἶξ, αἰγός, ἡ.

Coin, money, νόμισμα, νομίσματος, τό.

Greek, Ἕλλην, Ἕλληνος, ό.

Other, ἄλλος, η, οἱ

Chariot, ἄρμα, ἄρματος, τό.

Not yet, not still, no longer, οὐκέτι.

Either, αἰθήρ, αἰθέρος, ό.

Herald, κήρυξ (or κήρυξ), κήρυκος, ό.

A truce, (prop. libations), a peace (because ratified with libations, σπένδειν), σπονδαί, pl.

Attempt, ἐπιχείρημα, ἐπιχειρήματος, τό.

Stroke, πληγή.

Wound, τραῦμα, τραύματος, τό

### Exercise 18.

#### 169. a) Translate into English.

1. Τὸ νόμισμα τὸ τῶν Περσῶν ὁ στρατηγὸς ἐφίλει.  
2. Ἡ δικαιοσύνη ἀρετὴ ἐστίν. 3. Ὁ Κῦρος καταπηδᾷ ἀπὸ τοῦ ἄρματος. 4. Οὐκέτι τρία ἢ τέτταρα στάδια διέχουσιν τὴν φάλαγγα ἀπ' ἀλλήλων, ἥνίκα παιανίζουσιν οἱ Ἕλληνες. 5. Ὁ στρατηγὸς εἰς τὴν τῶν Αἰγυπτίων φάλαγγα ἐμβάλλει. 6. Τὸν οὐρανὸν οἱ ποιεῖται αἰθέρα ὀνομάζουσιν. 7. Οἱ Ἀργεῖοι ἐπεμφαν δύο κήρυκας ὑποφέροντας σπονδάς. 8. Αἰγας αἰγῶν ἄρχοντας οὐ ποιοῦμεν. 9. Τοῖς τῆς γῆς ἄρχουσι τὴν προσήκουσαν τιμὴν ἀποδίδομεν. 10. Ὁ τοῦ γεωμέτρου λόγος οὕτω τελευτᾷ.

\* Paradigms 36.    <sup>b</sup> Observe that the *dual* is not necessarily used when *two* are meant. For *δύο* see Paradigm 36.    <sup>c</sup> rulers: properly participle, *ruling*.    <sup>d</sup> we give or pay.

#### b) Translate into Greek.

1. The Persians leap-down from their chariots.  
2. You (*pl.*) honor those who rule the land. 3. We honor him who rules the land with the honor that belongs to him. 4. We praise and honor him who rules well and justly. 5. The attempts of the Scythians will end in<sup>19</sup> this. 6. One ought to yield to

those who rule. 7. He calls the attendant who is pounding\* the poison. 8. The assistants honor him.

\* Use pres. partic. of τρίβ-ειν.

## LESSON XXI.

*Third Declension. Adjectives in ās, εις.*

### 170. PARADIGMS.

SING.	Xenophon.	Lion.	Bait.	Nectar.
N.	ὁ Ξενοφῶν	ὁ λέων	τὸ δέλεαρ	τὸ νέκταρ
G.	Ξενοφῶντ-ος	λέοντ-ος	δελέατ-ος	νέκταρ-ος
D.	Ξενοφῶντ-ι	λέοντ-ι	δελέατ-ι	νέκταρ-ι
A.	Ξενοφῶντ-α	λέοντ-α	δέλεαρ	νέκταρ
V.	Ξενοφῶν	λέον	δέλεαρ	νέκταρ
PLUR.				
N.	Ξενοφῶντ-ες	λέοντ-ες	δελέατ-α	νέκταρ-α
G.	Ξενοφῶντ-ων	λέοντ-ων	δελεάτ-ων	νεκτάρ-ων
D.	Ξενοφῶ-σι	λέου-σι	δελέα-σι	νέκταρ-σι
A.	Ξενοφῶντ-ας	λέοντ-ας	δελέατ-α	νέκταρ-α
V.	Ξενοφῶντ-ες	λέοντ-ες	δελέατ-α	νέκταρ-α
DUAL				
N.A.V.	Ξενοφῶντ-ε	λέοντ-ε	δελέατ-ε	νέκταρ-ε
G. D.	Ξενοφῶντ-οιν	λέοντ-οιν	δελέατ-οιν	νεκτάρ-οιν

### 171. PARADIGMS.

μέλας, μέλαινα, μέλαν, black.			χαρίεις, χαρίεσσα, χαρίεν, lovely.		
SINGULAR.			SINGULAR.		
N.	μέλας	μέλαινα μέλαν	χαρίεις	χαρίεσσα	χαρίεν
G.	μέλανος	μελαίνης μέλανος	χαρίεντος	χαρίεσσης	χαρίεντος
D.	μέλανι	μελαίνῃ μέλανι	χαρίεντι	χαρίεσση	χαρίεντι
A.	μέλανα	μελαίναν μέλαν	χαρίεντα	χαρίεσσαν	χαρίεν
V.	μέλας	μέλαινα μέλαν	χαρίεν	χαρίεσσα	χαρίεν
PLURAL.			PLURAL.		
N.	μέλανες	μελαίнай μέλανα	χαρίεντες	χαρίεσσαι	χαρίεντα
G.	μελάνων	μελαίνων μελάνων	χαρίέντων	χαρίεσσών	χαρίέντων
D.	μέλασι	μελαίनाις μέλασι	χαρίεσι	χαρίεσσαίς	χαρίεσι
A.	μέλανάς	μελαίνας μέλανα	χαρίεντας	χαρίεσσάς	χαρίεντα
V.	μέλανες	μελαίнай μέλανα	χαρίεντες	χαρίεσσαι	χαρίεντα
DUAL.			DUAL.		
N.A.V.	μέλανε	μελαίνα μέλανε	χαρίεντε	χαρίεσσα	χαρίεντε
G. D.	μελάνοιν	μελαίнай μελάνοιν	χαρίεντοιν	χαρίεσσαιν	χαρίέντοιν



## 172. VOCABULARY 14.

*Bad, wicked*, κακός, ἡ, ὄν.  
*Demagogue*, δημαγωγός, ὁ (δημός, people, ἄγω, lead).  
*People*, δῆμος, ὁ.  
*Flatterer*, κολαξ, κολακ-ος, ὁ.  
*Orator*, ῥήτωρ, ῥήτορ-ος, ὁ.  
*Nightingale*, ἀηδών, ἀηδόν-ος, ἡ.  
*Swallow*, χελιδών, χελιδόν-ος, ἡ.  
*Day*, ἡμέρα.  
*Night*, νύξ, νυκτ-ός, ἡ (nox).  
*Vulture*, γυνή, γυν-ός, ὁ.  
*Cuckoo*, κόκκυξ, κόκκυγ-ος, ὁ.  
*Color*, χρῶμα, χρώματ-ος, τό.  
*Foot*, πούς, ποδ-ός,\* ὁ.  
*Rock*, πέτρα.  
*Difference*, (of colors,) a shade, διαφορά.  
*Poor man*, πένης, πένητ-ος, ὁ.

*Continuously, without ceasing*, συνεχῶς (σύν & ἔχω).  
*Even* (opposed to odd), of an even number, ἄρτιος, α, ον (par).  
*The aspalathus*, (a prickly shrub,) ἀσπάλαθος, ὁ.  
*White*, λευκός, ἡ, ὄν.  
*Black*, μέλας, μέλαινα, μέλαν. (τὸ μέλαν, black; τὸ λευκόν, white; used as substant.)  
*Opposite, contrary* (to), ἐναντίος, α, ον.  
*To sing*, ᾄδ-ειν (= αἰδεῖν).  
*To change*, μεταβάλλ-ειν.  
*To hatch* (its) young, to breed, to build its nest, νεοττεύ-ειν.

## Exercise 19.

## 173. a) Translate into English.

1. Οἱ κακοί, τὴν ἡδονὴν ὡς δέλεαρ ἔχοντες, θηρεύουσιν ἡμῶν\* τὰς ψυχὰς. 2. Ὁ δημαγωγός ἐστι τοῦ δήμου κολαξ. 3. Τοὺς σοφοὺς τε καὶ ἀγαθοὺς ῥήτορας ἐπαινοῦμεν καὶ τιμῶμεν. 4. Ἡ ἀηδὼν ᾄδει μὲν συνεχῶς ἡμέρας καὶ νύκτας δεκαπέντε.<sup>b</sup> μετὰ δὲ ταῦτα ᾄδει μὲν, συνεχῶς δ' οὐκέτι.<sup>c</sup> 5. Μεταβάλλει καὶ<sup>d</sup> ὁ κόκκυξ τὸ χρῶμα. 6. Οἱ πένητες πολλάκις τοῖς πένησι ὑπηρετοῦσιν. 7. Πάντα τὰ ζῶα ἀρτίους ἔχουσι τοὺς πόδας.<sup>e</sup> 8. Ὁ ἀσπάλαθος μέλαιναν ἔχει τὴν ῥίζαν.<sup>f</sup> 9. Τὸ μέλαν χρῶμά ἐστι καὶ τοῦ μέλανος πολλὰ<sup>g</sup> διαφορὰ. 10. Ὁ γυνή νεοττεύει ἐπὶ πέτραις ἀπροσβάτοις.\* 11. Μὴ ἄνοα λέγε, ὦ Ξενοφῶν. 12. Τίς λέξει τὸν Πέρσην κρύπτειν

\* Grimm's law shows this to be the same word as the Gothic *foṭ*, English *foot*; π or p being changed into the cognate f; θ (d) into t.

τὴν τοῦ ἄρχεω ἐπιθυμίαν; 13. Ὁ ταῦτα πρῶτων ἐστὶν ἄξιός τοῦ ἐπαίνου.

\* (of us =) *our*.    <sup>b</sup> fifteen (indeclinable). Acc. denotes *duration* of time.    \* also (i. e. as well as *some other* birds).    <sup>d</sup> many, fem. pl. from πολὺς: supply the verb εἶσιν (*there are*).    \* inaccessible (adj. of two terminations).

*b) Translate into Greek.*

1. Vultures<sup>77</sup> lay two eggs<sup>78</sup>. 2. One (μία) swallow does not make a spring. 3. We admire the swallow's young-ones. 4. We call demagogues flatterers of the people. 5. Virtue renders life happy. 6. White (ῥ is) opposite to black. 7. I will tell you<sup>f</sup> the whole<sup>e</sup> truth. 8. He rules-over all sensual pleasures<sup>h</sup>. 9. The gods rule-over all things<sup>i</sup>.

<sup>f</sup> ἐρῶ ὑμῖν.

<sup>e</sup> Put the proper case of πᾶς before the article.

<sup>h</sup> Say: 'all the pleasures about the body' (πᾶσαι αἱ περὶ τὸ σῶμα ἡδοναί). Verbs of ruling, &c. take genit.    <sup>i</sup> all things are πάντα.

## LESSON XXII. \

Πᾶς, ἅπας. Aorist Participle.

174. Πᾶς = quisque, unusquisque (*every*).

175. Πᾶς ὁ —; ὁ πᾶς = totus (*the whole*: ὁ πᾶς adds emphasis to *the whole* as opposed to its *constituent parts*).

176. Πᾶντες· πάντες οἱ —·\ = omnes (the latter especially when there is reference).

177. Οἱ πάντες = (1) omnes simul (*all together, altogether*); (2) in universum (*in all*).

178. Πᾶσα πόλις, *every city*: πᾶσα ἡ πόλις, ἡ πόλις πᾶσα, *the whole city* (also ἡ πᾶσα πόλις, *the whole city together*): παντὰ ἀγαθὰ· παντὰ τὰ ἀγαθὰ (the article is usually expressed, when a definite

class of things is meant) ; *πᾶσαι αἱ καλὰ πράξεις* · τὰ πάντα μέρη, *all the parts (together)* · τοῖς πᾶσιν ὀργίζεται · τὰ πάντα εἴκοσι (in *universum viginti*), *twenty in all*.

179. ἅπας = *every* (in the *Sing.*), is without the article; but in the sense of *the whole*, ἅπας (= ἅμα πᾶς) and σύμπας or ξύμπας (= *all together*), *universus*, are naturally more frequently without the article than πᾶς is in the sense of *whole*. Sometimes, too, σύμπαντες = *in all* is without the article [*ξύμπαντες ἐπτακόσιοι ὀπλίται*, Th.].

## 180. PARADIGM.

πᾶς, πᾶσα, πᾶν, every, all.								
SING.			PLUR.			DUAL.		
m.	f.	n.	m.	f.	n.	m.	f.	n.
N. πᾶς	πᾶσα	πᾶν	πάντες	πᾶσαι	πάντα	πάντε	πᾶσα	πάντε
G. παντός	πάσης	παντός	πάντων	πασῶν	πάντων	πάντοι	πάσαι	πάντοι
D. παντί	πάσῃ	παντί	πᾶσι(ν)	πάσαις	πᾶσι(ν)	πάντοι	πάσαι	πάντοι
A. πάντα	πᾶσαν	πᾶν	πάντας	πάσας	πάντα	πάντε	πᾶσα	πάντε
V. πᾶς	πᾶσα	παν	πάντες	πᾶσαι	πάντα	πάντε	πᾶσα	πάντε

181. The participle of the Aorist Active appends *ās* to the sigmated root (λύσ-ας, τύψ-ας).

N. *ās*,                      *āsa*,                      *ān*

G. *antos*,                      *asēs*,                      *antos*, &c.

(See Paradigm 17.) It is Englished by *having* —*ed*. But for verbs signifying *emotions* or *states of mind*, it is often Englished by pres. participle, the emotion *having been felt* and continuing to be felt : e. g. πιστεύσας (= *confisus*), *trusting, relying on*.

## 182. VOCABULARY 15.

*Zeal, earnestness, eagerness,*  
*σπουδή.*

*Life, bíos, ó.*

*Leader, ἡγεμών, ἡγεμόν-ος, ó, ἡ.*

*Temperance, sobriety of mind,*  
*σωφροσύνη.*

*Absence of government, anarchy, licentiousness, ἀναρχία.*

*To grow old, γηράσκ-ειν.*

*Lawlessness, ἀνομία.*

*River, ποταμός, οὐ, ó.*

*Innocence, ἀβλάβεια.*

*Danger, κίνδυνος, ó.*

*Low estate, ταπεινότης, ταπεινότη-ος, ἡ.*

*Extreme, ἔσχατος, η, ον.*

*Obscurity, ἔδοξία.*

*To trust, πιστεύ-ειν (dat.).*

*Hoplite* (heavy-armed soldier),  
ὁπλίτης, ὁ.

To be the slave of, to serve, δου-  
λεύειν (*dat.*).

To complete, διατελεῖν (= εἶν).

To bid, order, tell (to do any  
thing), κελεύειν.

To do, πράττειν (fut. πράξω),  
to commit a murder, πράττειν  
φόνον.

I am come, ἦκω (= veni).

To dissolve, to dismiss (an as-  
sembly), break (a treaty, &c.),  
repeal (a law), λύειν.

### Exercise 20.

#### 183. a) Translate into English.

+ 1. Σπουδῇ πᾶσα ἔσται (= erit) διὰ παντὸς τοῦ βίου.  
2. "Ηδιστον<sup>a</sup> πάντων ἐστὶν ἀλῦπως διατελεῖν τὸν βίον  
ἅπαντα. 3. † Δεῖ βλέπειν πρὸς τὴν τῆς συμπάσης ἡγεμ-  
όνα ἀρετῆς σωφροσύνην. 4. Ἐν πάσῃ ἀναρχίᾳ καὶ ἀνο-  
μῇ διατελεῖ τὸν βίον. 5. \* Πάντα ἄνθρωπον χρηὲν φεύ-  
γειν τὸ σφόδρα φιλεῖν αὐτόν. 6. Ὁ Νεῖλος γλυκύτατός<sup>b</sup>  
ἐστὶ πάντων τῶν ποταμῶν. 7. Ἦσαν οἱ πάντες ἑπτακό-  
σιοι ὁπλῖται. 8. Ὁ Σωκράτης πιστεύσας τῇ αὐτοῦ<sup>c</sup>  
ἀβλαβείᾳ ἐκινδύνευσεν τὸν ἔσχατον κίνδυνον<sup>d</sup>. 9. Δύο  
στρατιῶται, τὰ αἰσχροῦ πράξαντες, φεύγουσιν. 10. Ἦκω  
δεῦρο σὺν τοῖς πολίταις τοῖς ἀγαθοῖς. 11. Τοὺς νόμους  
τοὺς ἐς τὸ παρὸν<sup>e</sup> βλέποντας ὑμᾶς ἐλύσατε. 12. Κο-  
λάσομεν τοὺς τὴν εἰρήνην λύσαντας. 13. Πᾶν ζῶον  
ἀναγκαῖον<sup>f</sup> ἀρτίους ἔχειν τοὺς πόδας.

<sup>a</sup> most pleasant; superl. of ἡδύς.

<sup>b</sup> sweetest; superl. of γλυκύς.

<sup>c</sup> (of himself =) his.

<sup>d</sup> κινδυνεύειν κίνδυνον = to incur (risk, expose oneself to) a danger, K. 278, 2.

<sup>e</sup> for the present; at the present.

<sup>f</sup> Supply ἐστί.

#### b) Translate into Greek.

1. The man is growing-old in extreme (say 'all')  
obscurity and low-estate. 2. Every man ought to fly -  
from being - the - slave - of anger. 3. Through the  
whole of life we ought to pursue virtue. 4. We are  
pursuing virtue with all eagerness. 5. From<sup>18</sup> being-

the-slave of sensual [173, *b*, note *h*,] pleasures he will be a slave for his whole life. 6. The wagons \*were in all seven-hundred. 7. We are angry with those who are breaking the peace. 8. We are enraged against † those who have broken the truce. 9. The geometer places himself before ‡ all the Greeks.

\* To be enraged against—, ἐν ὀργῇ ἔχειν (acc. of person).

† To place oneself before, προτάσσειν αὐτὸν πρὸ (with gen.).

## LESSON XXIII.

### *Nouns that suffer Syncope.\**

184. To this class belong the following substantives in *ηρ*: πατήρ, father, μήτηρ, mother, θυγάτηρ, daughter, ἡ γαστήρ, the belly, Δημήτηρ, Ceres, and ἀνὴρ, man; which have this peculiarity, that they omit *ε* in the *gen.* and *dat. sing.* and *dat. plural.* They have *voc. ep* (ἀνὴρ, πατήρ throwing back the accent), and insert *ά* (*cum acuto*) before *σι* in *dat. plur.* Ἀνὴρ, a man (root ἀνερ), drops the *ε* in all its cases except the *voc. sing.*, but inserts a *δ* to soften the pronunciation.

### PARADIGMS.

SING.	N.	Mother.	Man.	Father.
	G.	ἡ μήτηρ	ὁ ἀνὴρ	ὁ πατήρ
	D.	μητρός	ἀν-δ-ρός	πατρός
	A.	μητρί	ἀν-δ-ρί	πατρί
	V.	μητέρα	ἄν-δ-ρα	πατέρα
PLUR.	N.	μητέρες	ἄν-δ-ρες	πατέρες
	G.	μητέρων	ἀν-δ-ρῶν	πατέρων
	D.	μητράσι	ἀν-δ-ράσι	πατράσι
	A.	μητέρας	ἄν-δ-ρας	πατέρας
	V.	μητέρες	ἄν-δ-ρες	πατέρες
DUAL.	N. A. V.	μητέρε	ἄν-δ-ρε	πατέρε
	G. D.	μητέροι	ἀν-δ-ροῖν	πατέροι

\* *Syncope* = the taking away of one or more letters from the body of a word. Cf. Paradigm 19.

185. Words of this class have several peculiarities of accent. (1) The *dat. pl.* and the forms that *retain* the *ε*, are always *paroxytone*: (2) the forms that *reject* the *ε* have all the accent on the *last* syllable, with (3) the exception of *voc. sing.* in which the tone-syllable is thrown as far back as possible. (Δημήτηρ (see 186) is an exception to these rules.)

186. 'Ο ἀστὴρ, *έρος*, a *star*, has its dative plural ἀστέραςι, but is not syncopeated in any other case. Δημήτηρ (*Demeter* or *Ceres*) has a varying accentuation, viz. Δήμητρος, Δήμητρι, Voc. Δήμητερ, but Acc. Δημητέρα.

187. Obs. For 'many great men' the Greeks usually said 'many and great men:' and so in similar combinations of two adjectives.

## 188. VOCABULARY 16.

*Bad, worthless*, φαῦλος, ἡ, ον.

*Happiness*, εὐδαιμονία.

*Most disgraceful, basest*, αἰσχιστος, ἡ, ον.

*Worthy*, ἀξιος, α, ον (with *gen.*).

*Liberty*, ἐλευθερία.

*Insolent*, ὑβριστικός, ἡ, ον.

(*Small*) *tunic*, χιτώνιον, τό.

*Three*, τρεῖς, neut. τρία (Pdm. 36).

*Nurse*, τροφός, ἡ.

(*Native*) *country*, πατρίς, πατρίδος, ἡ.

*Slaughter*, φόνος, ό.

*Dice*, κτύπος, ό.

*Arms*, ὅπλα, τά (arma).

*Absolute prince, tyrant*, τύραννος, ό.

*To measure*, μετρεῖν (= -έειν).

*To love*, στέργειν.

*To exclude, to keep away from*, εἰργεῖν.

*To desire*, ἐπιθυμεῖν (= -έειν) with *gen.*

*To follow, attend* (of a consequence), ἑπείθεαι, with *dat.*

*To kill, to put to death*, ἀποκτείνειν.

*To drag away from*, ἀποσπᾶν (= -άειν).

## Exercise 21.

189. a) *Translate into English.*

1. Οἱ φαῦλοι τῇ γαστρὶ μετροῦσι καὶ τοῖς αἰσχίστοις τὴν εὐδαιμονίαν. 2. Ἄνδρες εἰσὶν ἀγαθοὶ καὶ ἄξιοι τῆς ἐλευθερίας. 3. Ὁ νέος, τοὺς τοῦ πατρὸς ὑβριστικούς καὶ μὴ σοφοὺς λόγους ἀκούων, ὑψηλόφρων<sup>a</sup> τε ἔσται (= erit) καὶ φιλότιμος<sup>b</sup> ἀνὴρ. 4. Ἔστιν υἱοῦ γε<sup>c</sup> ἡ θυγατὶς ὁ πατήρ

πατήρ. 5. Ταῖς Κέβητος θυγατράσι χιτώνια δώσω\* (= dabo) τρία. 6. Εἰσὶ μοι τρεῖς θυγατέρες. 7. Τὴν γῆν ἀνδρῶν μητέρα τε καὶ τροφὸν ὀνομάζομεν. 8. Οἱ ἀγαθοὶ ὥσπερ ὑπὲρ<sup>17</sup> μητρὸς ὑπὲρ τῆς πατρίδος κινδυνεύουσιν. 9. Τῇ Δήμητρι πολλοὶ καὶ καλοὶ νεφὴ ἦσαν. 10. ὦ φίλη θύγατερ, στέργε τὴν μητέρα.<sup>d</sup> 11. ὦ ἄνδρες Ἕλληνες, νομίζω σοφούς τε καὶ ἀξίους τῆς εὐδαιμονίας ὑμᾶς εἶναι. 12. Οἱ βάρβαροι τὰ αἰσχρὰ φιλοῦσιν. 13. Τοῦ σπουδῇ Σωκράτους ἀξία ἅπαντος τοῦ ἐπαίνου. 14. ὦ Πέρσα, τίς ταῦτα λέξει Ξενοφῶντι; 15. Ἐν τῷ τοῦ ἀγαθοῦ κήπῳ ἐστὶν οἰκίδιον.

\* *high minded.*

<sup>b</sup> (*fond of honor* = ) *ambitious.*

\* *I will give.*

<sup>d</sup> See 91.

### b) *Translate into Greek.*

1. Fathers<sup>87</sup> keep-away their sons from bad men. 2. There °was much° slaughter of men, and (δέ) much din of arms. 3. The enemy's camp °was unoccupied (*say*: 'void of men'). 4. Man differs from the other animals in desiring honor. 5. Love (*pl.*) your father and your mother. 6. Be-not -the-slave-of the belly. 7. Great honor attends good men<sup>87</sup>. 8. Cyrus puts-to-death his mother's father. 9. Tyrants<sup>87</sup> drag children from °their fathers and mothers. 10. The man will spend his life in great glory. 11. The men are performing many great<sup>82</sup> °actions. 12. The many' will measure happiness by gain. 13. Bad (men) love anarchy and lawlessness. 14. Who will say that great honor does not attend good men? 15. There is a temple of Ceres in Cilicia. 16. Many great men love not only the Greeks but also the Persians.

° *πολύς.*

° *οἱ πολλοί.*

## LESSON XXIV.

*Adjectives of two terminations.\** Κέρας, &c.

190. Adjectives of two terminations have only *one* form for the *masculine* and *feminine*, as ὁ, ἡ ἔνδοξος, τὸ ἔνδοξον. They are declined like nouns of the third declension (except *ος, ος, ον*, which is like the second declension).

## 191. PARADIGMS.

σαφής, σαφές, <i>clear</i> .			εὐδαίμων, εὐδαιμον, <i>happy</i> .		
SING.			SING.		
m. f.	n.		m. f.	n.	
N. σαφής	σαφές		N. εὐδαίμων	εὐδαιμον	
G. { σαφέ-ος			G. εὐδαίμων-ος		
σαφοῦς					
D. { σαφέ-ϊ			D. εὐδαίμων-ι		
σαφεῖ					
A. { σαφέ-α	σαφές		A. εὐδαίμων-α	εὐδαιμον	
σαφή					
V. σαφές	σαφές		V. εὐδαιμον	εὐδαιμον	
PLUR.			PLUR.		
N. { σαφέ-ες	σαφέ-α		N. εὐδαίμονες	εὐδαίμονα	
σαφεῖς	σαφή				
G. { σαφέ-ων			G. εὐδαιμόνων		
σαφῶν					
D. σαφέσι(ν)			D. εὐδαίμοσι(ν)		
A. { σαφέ-ας	σαφέ-α		A. εὐδαίμονος	εὐδαίμονα	
σαφεῖς	σαφή				
V. { σαφέ-ες	σαφέ-α		V. εὐδαίμονες	εὐδαίμονα	
σαφεῖς	σαφή				
DUAL.			DUAL.		
N. A. V. { σαφέ-ε			N. A. V. εὐδαίμονε		
σαφή					
G. D. { σαφέ-οιν			G. D. εὐδαιμόνοιν		
σαφοῖν					

\* Table of Adjectives of Two Endings.

	m. f.	n.	m. f.	n.
1.	ος	ον	κόσμιος	κόσμιον
2.	ων	ον	πέπων	πέπον
3.	ης	ες	ἀληθής	ἀληθές (the most usual form)
4.	ην	εν	ἔρσην	ἔρσεν (the only adj. of this form)
5.	ις	ι	ἰδρις	ἰδρι



192. The *nominative plural* of *τέρας* usually drops the *τ*, and is contracted into *τέρα*, G. *τερῶν*. *Τὸ γέρας*, *reward*, *τὸ γήρας*, *old age*, *τὸ κρέας*, *flesh*, and *τὸ κέρασ*, *horn*, omit the *τ* in all the numbers, and suffer contraction in the genitive and dative singular, and throughout the dual and plural (except the dative plural): in *κέρασ*, however, the regular forms with the *τ* are found as well as the contracted.

## 193. PARADIGMS.

τὸ κέρασ, the horn.				τὸ κρέας, the flesh.			
SINGULAR.				SINGULAR.			
N.	κέρασ			κρέας			
G.	κέρατ-ος	κέρα-ος	κέρως	κρέατ-ος	κρέα-ος	κρέως	
D.	κέρατ-ι	κέρα-ε	κέρα	κρέατ-ι	κρέα-ϊ	κρέα	
A.	κέρασ			κρέας			
V.	κέρασ			κρέας			
PLURAL.				PLURAL.			
N.	κέρατ-α	κέρα-α	κέρα	κρέατ-α	κρέα-α	κρέα	
G.	κεράτ-ων	κερά-ων	κερῶν	κρεάτ-ων	κρεά-ων	κρεῶν	
D.	κέρα-σι(ν)			κρέασι(ν)			
A.	κέρατ-α	κέρα-α	κέρα	κρέατ-α	κρέα-α	κρέα	
V.	κέρατ-α	κέρα-α	κέρα	κρέατ-α	κρέα-α	κρέα	
DUAL.				DUAL.			
N. A. V.	κέρατ-ε	κέρα-ε	κέρα	κρέατ-ε	κρέα-ε	κρέα	
G. D.	κεράτ-οιν	κερά-οιν	κερῶν	κρεάτ-οιν	κρεά-οιν	κρεῶν	

## 194. VOCABULARY 17.

*Horn, wing of an army*, κέρασ, κέρατ-ος, τό.

*Honorary privilege*, γέρας, γέρατ-ος, τό.

*Old age*, γήρας, γήρατ-ος, τό.

*Prodigy, portentous-monster*, τέρας, τέρατ-ος, τό.

*Alone, only*, μόνος. η, ον.

*Stag*, έλαφος, ό.

*The bonassus, wild ox*, βόνασος, ό.

*Again*, πάλιν.

*On both sides*, έκατέρωθεν.

*Horse = cavalry*, έππος, ή.

*(Of) twenty thousand*, διαμύριος, α, ον.

*Already*, ήδη.

*Fruit*, καρπόσ, ό.

*Child*, τέκνον, τό.

*Monument*, μνημείον, τό.

*Weakness*, άσθένεια, ή.

*Best*, άριστος, η, ον.

*At once*, άμα.

*Most*, πλείστος, η, ον.

*Solid*, στερεός, ἄ, ὄν.

*Throughout*, διόλου.

*To put to flight*, *to rout*, τρέπ-  
εσθαι.

*To cast away*, *to shed* (horns),  
ἀποβάλλ-ειν.

*To bear*, φέρ-ειν.

*To put forth* (some natural pro-  
duct, as horns, leaves, &c.),  
φύ-ειν.

*To butt*, κυρίττ-ειν.

*Much divided*, *branching*, πολυ-  
σχιδής, ες (πολύς, σχίζω).

### Exercise 22.

#### 195. a) Translate into English.

1. Τῷ ἀριστερῷ κέρατι τρέπονται τοὺς πολεμίους.
2. Ἀποβάλλει τὰ κέρατα μόνος ὁ ἔλαφος κατ' ἔτος<sup>15</sup>, καὶ  
πάλιν φύει. 3. Ἐπὶ κέρως<sup>25</sup> ἐκατέρωθεν ἡ ἵππος, δις-  
μυρία οὖσα<sup>a</sup>. 4. Κυρίττουσιν ἀλλήλους σιδηροῖς κέρα-  
σιν. 5. Ὁ ἀνὴρ ἐν πύλαις ἤδη γήρως ἐστίν. 6. Οὔτε  
γῇ καρποὺς φέρει, οὔτε μητέρες τέκνα τίκτουσιν, ἀλλὰ  
τέρατα. 7. Οἱ ὑπὲρ τῆς πατρίδος<sup>17</sup> καλῶς τελευτήσαν-  
τες<sup>b</sup> τάφων τε καὶ τῶν ἄλλων μνημείων μέγιστα ἔχουσι  
γέρα.

<sup>a</sup> ὄν, οὖσα, ὄν, pres. part. of εἰμί, *I am*. <sup>b</sup> τελευτήσαντες, first aor.  
part. of τελευτάω.

#### b) Translate into Greek.

1. • It is necessary to yield to the weakness of old-  
age. 2. The geometer died of<sup>22</sup> old-age, not (*say* :  
'but not') of disease. 3. This (τοῦτό γε) is the best  
remedy for<sup>17</sup> old-age. 4. The bonassus has at once  
both a mane and two horns<sup>20</sup>. 5. With our right  
wing we are conquering the enemy's hoplites.  
6. Most horns (*say* : 'the most of horns') are hollow,  
and those (τὰ δὲ) of stags alone are solid throughout  
and branching<sup>a</sup>. 7. The citizens have honors and  
panegyrics from one another, and honorary-privileges.

<sup>a</sup> πολυσχιδῇ (= πολυσχιδέα).

## LESSON XXV.

196. Substantives in *ης*, *ος*.—Adjectives in *ης*.

SINGULAR.		PLURAL.	
N. <i>ης</i> :	<i>ος</i> , ( <i>neut.</i> )	N. <i>εις</i> , <i>εις</i> :	<i>εα</i> , <i>η</i> , ( <i>neut.</i> )
G. <i>εος</i> , <i>ους</i>		G. <i>εων</i> , <i>ων</i>	
D. <i>εϊ</i> , <i>ει</i>		D. <i>εσι</i> ( <i>ν</i> )	
A. <i>εα</i> , <i>η</i> }	<i>ος</i> , ( <i>neut.</i> )	A. <i>εας</i> , <i>εις</i> :	<i>εα</i> , <i>η</i> , ( <i>neut.</i> )
V. <i>ες</i> }		V. <i>εες</i> , <i>εις</i> :	<i>εα</i> , <i>η</i> , ( <i>neut.</i> )
DUAL.			
N. A. V. <i>εε</i> , <i>η</i> .		G. D. <i>έοιν</i> , <i>οίν</i> .	

197. a) In Attic prose the *open* form occurs only in *dual εε* from adjectives in *ης*, and *gen. pl. εων* from *ος*.

b) *Τριῆρης* (properly an *adj.*), with the *adj. αὐτάρκης*, and compound adjectives in *ήζης* (from *ήζος*) remain *paroxytone* in *gen. pl.* It is not certain whether we should write *τριῆρες*, *τριήρου*; or *τρίηρες*, *τριηροῖν*. K. adopts the former; see his *Gramm.* 59.

(Learn Paradigm 21.)

198. ⚡ Observe that most adjectives in *ης* are *oxytone*; *αὐτάρκης*, *εὐήθης*, *συνήθης*, *πλήρης*, are exceptions.

## 199. VOCABULARY 18.

*One who pursues gain by base means*, αἰσχροκερδής, *ές*.

*Gain*, κέρδος, κέρδε-ος, κέρδους, τό.

*Reproach*, δνειδος (-eos, ous), τό.

*Character, disposition*, ήζος (-eos, ous), τό (mores).

*Simple*, εὐήθης, *es* (εὐ and ήζος).

*Disobedient*, ἀπειθής, *ές*.

*Obedient*, εὐπειθής, *ές*.

*Summer*, ζέρος (-eos, ous), τό.

*Year*, έτος (-eos, ous), τό.

*Multitude*, πληθος (-eos, ous);

hence = democratical constitution.

*Mountain*, όρος (-eos, ous), τό.

*Wall*, τείχος (-eos, ous), τό.

*Kind*, γένος (-eos, ous), τό.

*False*, ψευδής, *ές*.

*True*, αληθής, *ές*.

*Dicer*, κυβευτής, οὐ, ό.

*Footpad*, (prop. a filcher of clothes,) λωποδύτης, ου, ό.

*Robber*, ληστής, οὐ, ό.

*Gentleness*, πραότης, πραότη-ος, ή.

*Tameness*, ήμερότης, ήμερότη-ος, ή.

*Want of intelligence, stupidity*, άνοια, as, ή.

*Courage*, ἀνδρία, ας, ἡ (ἀνήρ).

*Cowardice*, δειλία, ας, ἡ (δειλός).

*Sheep*, πρόβατον, ου, τό.

*Unintelligent, stupid*, ἀνόητος, ου  
(ἀ and νοέω, νοῦς).

*Trireme*, τριήρης (-εος, ους), ἡ.

*Useless*, ἄχρηστος, ου.

*I suppose*, (ορίνω,) δήπου.

*Army*, στρατεύμα, στρατεύμα-  
τος, τό.

*Chase, hunting-expedition*, θήρα,  
ας, ἡ.

*Winter*, χειμών, χειμών-ος, ό.

*Alike*, ὁμοίως.

*To endure*, ὑπομένειν.

*To differ*, διαφέρειν.

*To plot against*, ἐπιβουλεύειν  
(with dat.).

*To value before or above, to  
prefer*, προτιμᾶν (= -άειν) with  
acc. and gen.

*To show sobriety or sense of  
mind*, σωφρονεῖν (= -έειν).

*Less*, ἐλάττων.

*Little*, μικρός, ά, ου: μικρῶ, (by)  
a little (with comparative).

*Safety*, σωτηρία, ας, ἡ.

*Poetical*, ποιητικός, ή, όν.

*Of earth*; hence, of brick, γήϊ-  
νος, ου.

*More than, rather than*, μᾶλλον ἢ.

### Exercise 23.

#### 200. a) Translate into English.

1. Ὁ κυβευτής καὶ ὁ λωποδύτης καὶ ὁ ληστής αἰσχρο-  
κερδεῖς εἰσι. 2. Οἱ κυβευταὶ κέρδους ἔνεκα ὄνελθη ὑπο-  
μένουσι. 3. Τὰ ἥδη τῶν ζώων διαφέρει (85, 1) κατὰ τε  
δειλίαν καὶ πραότητα καὶ ἀνδρίαν καὶ ἡμερότητα καὶ  
νοῦν τε καὶ ἄνοιαν. 4. Τὸ τῶν προβάτων ἥδος εὔηδες καὶ  
ἀνόητον\*. 5. Ἐνταῦθα Ἀλκιβιάδης ἦκεν ἐκ τῶν Κλα-  
ζομενῶν σὺν πέντε τριήρεσι. 6. Ἀχρηστον δήπου καὶ  
οἰκέτης καὶ στρατεύμα ἀπειθές. 7. Θήραν ποιοῦνται ὁ-  
μοίως θέρους\* καὶ χειμῶνος. 8. Ὁ ταῶς ἅπαξ τοῦ  
ἔτους<sup>4</sup> τίττει μόνον· τίττει δὲ ὡὰ δώδεκα ἡ μικρῶ ἐλάτ-  
τω\*. 9. Ὁ Πέρσης ἐπιβουλεύει τῷ πλήθει τῷ ὑμετέρῳ.  
10. Σωφρονοῦσι τὴν σωτηρίαν τοῦ κέρδους προτιμῶντες  
(= προτιμάοντες). 11. Ὁ βόναστος γίγνεται ἐν τῇ  
Παιωνίᾳ, ἐν τῷ ὄρει τῷ Μεσσαπίῳ. 12. Κατὰ τὸν  
ποιητικὸν λόγον, χαλκᾷ καὶ σιδηρᾷ δεῖ εἶναι τὰ τεῖχη  
μᾶλλον ἢ γήινα.

• Supply the *copula* *ἐστίν*. <sup>b</sup> *ποιῶνται* (= *ποιέονται*) *θήραν* (*lit. faciunt sibi venationem*), *go out a hunting*; *hunt*. ° K. 278.  
 4. b. <sup>d</sup> the partitive genitive stands with adverbs of *time* and *place*: e. g. *thrice a day*, *τρίς τῆς ἡμέρας*. ° For *ἐλάττονα*, cf. Paradigm 12 (*μείζων*).

b) *Translate into Greek.*

1. There are two kinds of lions. 2. He conceals the truth by a false tale. 3. Do not trust (*pl.*) to walls and gates. 4. You (*pl.*) trusted to the bravery of the citizens, and not (*say*: 'but not') to walls and gates. 5. The general of the Persians has well-disciplined soldiers<sup>as</sup>. 6. O boys, you are pursuing false pleasures, and not true ones. 7. The wicked for the most part<sup>f</sup> delight in<sup>is</sup> false pleasures, but good men (*say*: 'the good of men') in true ones.

<sup>f</sup> τὰ πολλὰ.

## LESSON XXVI.

### *Ἡρακλῆς, &c.*

201. When a vowel stands before the terminations *ης*, *ες*, and *ος*, the Attics contract *εα* of the acc. sing. and neut. plur., not into *η*, but *α*; e. g. *κλέος* (*glory*), plur. *κλέεα*—*κλέᾱ*.

202. Proper names in *κλέης*, contr. *κλῆς*, undergo (in Attic Greek) a double contraction in the dative sing.; e. g. *ἐ-εῖ* (= *ἐ-ει*) = *εῖ*.

N.	(Ἡρακλέης)	Ἡρακλῆς
G.	(Ἡρακλέος)	Ἡρακλέους
D.	(Ἡρακλέῃ)	Ἡρακλέει
A.	(Ἡρακλέα)	Ἡρακλέᾱ [sometimes Ἡρακλῆ*]
V.	(Ἡράκλεες)	Ἡράκλεις ("Ἡρακλες, in exclamations.)

\* *Plat. Phæd.* 89.

## 203. VOCABULARY 19.

*Sophocles*, Σοφοκλῆς (see note 5).  
*Ameinocles*, Ἀμεινοκλῆς.  
*Eucles*, Εὐκλῆς.  
*Euthycles*, Εὐθυκλῆς.  
*Unwritten*, ἀγραπτός, ον.  
*Written*, γεγραμμένος, η ον.  
*The Antigone* (a play of Sophocles), ἡ Ἀντιγόνη.  
*Law*, νόμος, ου, ό.  
*Accurate*, ἀκριβής, ές.  
*Full*, πλήρης, ές.  
*Fair, reasonable*, ἐπιεικής, ές.  
*Expensive, costly*, πολυτελής, ές.  
*Human, natural to man*, hence (of sins) venial, ἀνθρώπινος η, ον.  
*A sin, a fault*, ἀμάρτημα, ἀμαρτήματ-ος, τό.  
*Procession*, πομπή, ἡ.  
*Sacrifice*, θυσία, ἡ.  
*Strong*, ἰσχυρός, ά, όν.  
*Fifth*, πέμπτος, η, ον.  
*Straight, right*, ὀρθός, ἡ, ον (rectus).

*It befits, is becoming*, πρέπει, (deceit,) with dat.  
*To think*, οἰεσθαι.  
*Not to transgress*, (lit. to remain within,) to observe (a law), ἐμμένειν (with dat).  
*It is fitting or expedient*, συμφέρει (= expedit), τὸ συμφέρον, (= id quod expedit, or utile est), the expedient.  
*To pardon*, συγγιγνώσκ-ειν (with dat.).  
*To accept*, ἀποδέχ-εσθαι.  
*To court, to consult a thing*, e. g. expediency, θεραπεύ-ειν.  
*To give in evidence, bear witness*, μαρτυρ-εῖν (= -είν).  
*Test, proof, mode of examination*, (of a witness, e. g. by torture,) ἔλεγχος, ου, ό.  
*Judge*, κριτής, ου, ό.  
*Healthy, sound*, ὑγιής, ές.  
*(There) were*, ἦσαν, imp. 3d. pl. from εἰμί.

REM. By 201, ὑγίεια (from ὑγιής, ὑγιέ-ος) is contracted into ὑγιᾶ, but ὑγιή is also found in Plato.

## Exercise 24.

## 204. a) Translate into English.

1. Ταῦτα οὐκ οἴονται<sup>53</sup> Θεμιστοκλεῖ πρέπειν. ‡2. Οἱ μὲν ἀγραφοὶ νόμοι οὐδέποτε μεταβάλλουσιν, οἱ δὲ γεγραμμένοι πολλάκις, ὥσπερ εἴρηται<sup>a</sup> ἐν τῇ τοῦ Σοφοκλέους Ἀντιγόῃ. 3. Τὸ δίκαιόν<sup>b</sup> ἐστὶν ἀληθές τι<sup>c</sup> καὶ συμφέρον. ‡4. Βελτίονος ἀνδρὸς<sup>d</sup> τὸ τοῖς ἀγράφοις νόμοις ἢ τοῖς γεγραμμένοις ἐμμένειν. 5. Τὸ τοῖς ἀνθρώπινους ἀμαρτήμασι συγγιγνώσκειν ἐπιεικές<sup>e</sup>. ‡6. Οἱ θεοὶ οὐκ

ἀποδέχονται τὰς πολυτελεῖς πομπάς τε καὶ θυσίας.  
 7. Ἦσαν κῶμαι πολλαὶ πλήρεις πολλῶν ἀγαθῶν ἐν τῇ  
 πεδίῳ τῇ παρὰ τὸν Τίγρητα ποταμόν. 48. Οἱ Συρακού-  
 σιοι στρατηγούς ἔχουσιν Ἡρακλείδην καὶ Εὐκλέα καὶ  
 Τελλίαν. 9. Στρατηγὸς ἦν Κορινθίων Ξενοκλείδης ὁ  
 Εὐδουκλέους, πέμπτος αὐτός<sup>12</sup>. 510. Τάληθές<sup>b</sup> (= τὸ  
 ἀληθές) ἰσχυρόν ἐστι. 11. Οἱ πολλοί, τοῦ ὀρθοῦ<sup>b</sup> οὐκ  
 ἀληθεῖς κριταὶ ὄντες,<sup>c</sup> τὸ συμφέρον μᾶλλον θεραπεύου-  
 σιν. 612. Ἠγοῦμαι<sup>e</sup> παντάπασί γε<sup>13</sup> ἀληθῆ εἶναι καὶ  
 ὑγῆ (or ὑγιῇ) καὶ πιστὸν τὸν ἄνθρωπον.

<sup>a</sup> 'has been said.'    <sup>b</sup> 'justice, right.' See K. 244, 8.    <sup>c</sup> 'some-  
 thing.'    <sup>d</sup> the gen. with ἐστὶ is construed as in Lat.: it is *the part*,  
*duty*, &c. of; it is *characteristic of*, &c.    <sup>e</sup> supply ἐστὶ.    <sup>f</sup> *ὄντες*  
 (εἰμι).    <sup>g</sup> = ἡγέομαι, *I think*.

*b) Translate into Greek.*

1. We praise those who speak the truth (*say*:  
 'the true 'things').<sup>f</sup> 2. You (*pl.*) all gave false  
 witness (*say*: 'gave-in-evidence the false 'things').
3. We will give-in-evidence what is true, not<sup>14</sup> what  
 is false (*say*: 'the true 'things;' 'the false 'things').
4. You see the faithlessness of Tissaphernes. 5. Their  
 general is Dercyllidas, the (son) of Eucles, with two  
 others<sup>15</sup>. 6. Who avoids such (*say*: 'so') accurate  
 methods-of-examination? 7. I will give these things  
 to Ameinöcles the Samian.

## LESSON XXVII.

*Substantives in εὖς. (Paradigm 27.)*

205. The termination εὖς (*oxytone*) takes *ω* in the  
 genitive sing.; and in the dat. sing. and nom. and acc.

plur. admits of regular contraction. The voc. is *εὖ* (*perispomenon*); dat. pl. *εὔσι(ν)*. (Observe the accent.)

SINGULAR.		PLURAL.	DUAL.	
N.	<i>εύς</i>	<i>εῖς</i>	N.	} <i>έε</i>
G.	<i>έως</i>	<i>έων</i>	A.	
D.	<i>εἰ</i>	<i>εὔσι(ν)</i>	V.	
A.	<i>έα</i>	<i>έας (εἰς)</i>	G.	} <i>έοιν</i>
V.	<i>εὔ</i>	<i>εἰς</i>	D.	

206. Besides *εἰς* the old Attic dialect possesses a collateral form in *ἦς* (contracted from the Epic *ἦες*) for the nom. and voc. plur.; e. g. *Πλαταιῆς* for *Πλαταιεῖς*.

207. Most substantives which have a vowel before the termination *εύς*, contract *έως* into *ῶς*, *έα* into *ᾶ*, *έας* (seldom) into *ᾶς*; e. g. *Εὐβοεύς* (*an inhabitant of Eubœa*), gen. *Εὐβοῶς*, acc. *Εὐβοᾶ*, acc. plur. *Εὐβοᾶς*. So sometimes G. plur.; e. g. *Ἑρετριῶν*, *Δωριῶν*.

208. *Future Participle.*] The fut. participle is formed by adding *ων* to root of Future, *βλάπτω*, fut. *βλάψω*, participle *βλάψων* (*-ουσα, -ον*). It is declined like a participle of the Present (Pdm. 16).

209. The future participle is often used to denote a *purpose*.

(Eng.) I am come to do this.

(Greek) *I am come about-to-do this* (*ἤκω ποιήσων ταῦτα*)

(Eng.) I sent a man to do this.

(Greek) *I sent (a man) about to do this* (*ἔπεμψα ποιήσοντα ταῦτα* [or, *τὸν ποιήσοντα*]).

## 210. VOCABULARY 20.

*Interpreter*, *ἐρμηνεύς*, δ.

*King*, *βασιλεύς*, δ.

*Painter*, *γραφεύς*, δ.

*Priest*, *ιερεύς*, δ.

*Horseman*, *ἵππεύς*, δ.

*Scribe*, *γραμματεύς*, δ.

*Parent*, *γονεύς*, δ.

*Abundant*, *ἄφθονος*, ον, (ἀ, *not*, *φθόνος*, *envy*, there being so much that none need envy another.)

*The Piræus* (port of Athens), *Πειραιεύς*, δ.

*Mart*, *custom-house* (at Athens), *ἐμπόριον*, ον, τό.

*Superintendent*, *inspector*, *ἐπιμελητής*, οὔ, δ (ἐπιμ. *ἐμπορίου* = *custom-house officer*).

*Foot soldier*, *πεζός*, οὔ, δ (*pedes*).

*Higher up*, *more inland*, *beyond*, *ἄνω* (adv. with *gen.*).

*To dig down*, *κατασκάπτειν*.



Twenty thousand, δισμύριοι,  
αι, α.

Together with (dat.), ἅμα; ἅμα  
τῇ ἡμέρᾳ, at day-break.

To sacrifice, θύειν.

An offering, a sacrifice, θύμα,  
θύμα-ος, τό.

To put into the hands, to hand  
over, ἐγχειρίζειν.

Priestess, ἱέρεια, ἡ.

Holy, ὅσιος, α, ον.

To disobey, ἀπειθεῖν (= εἶν),  
with dat.

To make a likeness of, to copy,  
to draw, ἀπεικάζειν.

To imitate, μιμεῖσθαι (μιμεί-  
σθαι).

Serious or earnest in character,  
good, worthy, σπουδαῖος, α, ον.

I am come, ἦκω (= veni, ad-  
sum).

To go away, ἀπέρχεται.

### Exercise 25.

#### 211. a) Translate into English.

1. Ξενοφῶν διελέγετο αὐτοῖς<sup>a</sup> δι' ἐρμηνέως περὶ σπονδῶν. 2. Οὐκ ἔστι χρήματα ἡμῖν<sup>b</sup>, τοῖς δὲ πολέμοις ἄφθονα παρὰ βασιλέως. 3. Λαμβάνει τὸ ἀργύριον ὁ γραμματεὺς ὁ τοῦ ἐμπορίου ἐπιμελητῶν Εὐθύδημος. 4. Ἄμα τῇ ἡμέρᾳ ὀρώμεν ἱππέας πολλούς, πεζοὺς δ' ἄνω τῶν ἱππέων ὡς δισμυρίους. 5. Ἦκω θύσω. 6. Θύσονται<sup>10</sup> τοῖς ἱερεῦσιν τε καὶ ἱερέαις ἐγχειρίζομεν τὰ θύματα. 7. Οὐχ ὅσιον τοῦτό γε<sup>11</sup> τὸ τοῖς γονεῦσιν ἀπειθεῖν. 8. Αἰσχροὺς τοὺς μὲν γραφεῖς ἀπεικάζειν τὰ καλὰ τῶν ζώων, τοὺς δὲ παῖδας μὴ μιμεῖσθαι τοὺς σπουδαίους τῶν γονέων. 9. Πέμπομεν κατασκάψοντας τὰ τεῖχη.

<sup>a</sup> 'conversed with them.'  
in Latin.

<sup>b</sup> like est (sunt) mihi = 'I have'

#### b) Translate into Greek.

1. It is the mark of a bad boy to disobey his parents. 2. The painter will draw the insects. 3. O dear boy, you ought to imitate your parents. 4. The clerks receive money from<sup>10</sup> the Lacedæmonians. 5. We are come to sacrifice<sup>10</sup> to Athene (= Minerva). 6. The Persian, having handed-over his offering to the

priest, is-going-away. 47. Many of the cavalry fly.  
 8. Many of the men from the Piræus are digging-down  
 the wall. 9. Those from the city are coming to aid  
 those in the Piræus. 10. We admire not only the city  
 but also the Piræus.

## LESSON XXVIII.

*Words in ις, ι, υς, υ.*

212. A considerable number of words with the terminations *ις*, *ι*, *υς*, *υ*, retain their proper vowel only in the acc. and voc. sing., substituting *ε* for it in all the other cases. Words in *ις* and *υς* take *ω* in the genitive (i. e. *ως* for *ος*), which, however, in reference to the accent, is considered as short, like *ω* in the gen. plur. of these words. The neuters in *ι* and *υ* form their genitive in the usual manner.

SING.	N.	ις	υς	υ
	G.	εως	εως	εος
	D.	ει	ει	ει
	A.	ιν	υν	
	V.	ι	υ	
PLUR.	N. V.	εις	εις	η
	G.	εων	εων	εων
	D.	εσι(ν)	εσι(ν)	εσι(ν)
	A.	εις	εις	
DUAL.	N. A. V.	εε	εε	εε
	G. D.	έοιν	έοιν	έοιν

## 213. VOCABULARY 21.

*Intelligence, σύνεσις, ἡ.*

*Intellectual act, intellect, νόησις, ἡ.*

*Elbow, fore-arm, πῆχυς, ὁ.*

*Prophet, μάντις, ὁ.*

*Insolence, ὕβρις, ἡ; ὕβρεως νό-*

*Articulation of a joint, joint, δι-*  
*άρθρωσις, ἡ.*

*Hatchet, axe, πέλεκυς, ὁ.*

*μος = the law of assault.*

*Power, δύναμις, ἡ.*

*Gift, present, δόσις, ἡ.*

*Nature, φύσις, ἡ.*

*Seeing (the sense of sight);  
sight, ὄψις, ἡ.*

*Smelling (the sense of) smell,  
ὄσφρησις, ἡ.*

*(The sense of) hearing, ἀκοή, ἡ.*

*Limb, μέλος, μέλε-ος (-ους), τό.*

*Between, μεταξύ (adv. with gen.).*

*Wrist, καρπός, οὗ, ό.*

*Elbow, ἀγκών, ἀγκών-ος, ό.*

*Hunting-knife, cullass, μάχαιρα,  
ας, ἡ.*

*Sword, ξίφος, ξίφε-ος (-ους), τό.*

*Axe, ἀξίνη, ης, ἡ.*

*House, οἰκία, ας, ἡ.*

*Saw, ῥίον, ῥρίον-ος, ό.*

*Low-bred, ignoble, ἀγενής, ές.*

*Tail, οὐρά, ας, ἡ.*

*Breadth, πλάτος, πλάτε-ος (-ους),  
τό.*

*Unbearable, ἀφόρητος, ον. (Com-  
parat. ἀφορητότερος.)*

*Prisoner of war, αἰχμάλωτος, ον  
(αἰχμή, cuspis, δάλλσκειν, ca-  
pere).*

*To cut off, ἀποκόπτ-ειν.*

*To surpass or be superior, ὑπερ-  
έχ-ειν, (with gen.).*

*To contemplate, behold, θεωρ-εῖν  
(-έειν).*

*To read, ἀναγιγνώσκ-ειν.*

*Low, base, ταπεινός, ἡ, όν.*

### Exercise 26.

#### 214. a) Translate into English.

1. Ὁ ἄνθρωπος συνέσει τε ὑπερέχει τῶν ἄλλων ζώων καὶ δίκην καὶ Θεοὺς νομίζει<sup>44</sup>. / 2. Πολλὰ πολλάκις νοήσει ἄλλ' οὐκ<sup>45</sup> ὀμμασιν θεωροῦμεν. 3. Πήχυν καλεῖται<sup>46</sup> καὶ τὸ σύμπαν μέλος, ὅσον<sup>47</sup> ἐστὶ μεταξύ τῆς τε κατὰ καρπὸν καὶ τῆς κατ' ἀγκῶνα διαρθρώσεως<sup>48</sup>. 24. Πολλὰς μὲν μαχαίρας ἔχουσι, πολλὰ δὲ ξίφη, πολλοὺς δὲ πελέκεις καὶ ἀξίνας. 5. Λυκούργος ἐκέλευε<sup>49</sup> τὰς οἰκίας ποιεῖν ἀπὸ πελέκεως καὶ πρίονος μόνον. 36. Φεύγε ἔκγονον ὕβρεως ἀδικίαν. 7. Τοῖς σοφοῖς ὥσπερ μάντεσι πιστεύομέν τισι<sup>51</sup>. 48. Οἱ κόλακες φύσιν ἀγεννή καὶ ταπεινήν ἔχουσιν. 9. Οἱ ἐκεῖ<sup>52</sup> καὶ ὄψει<sup>53</sup> καὶ ἀκοῇ καὶ ὀσφρήσει καὶ πᾶσι τοῖς τοιούτοις<sup>54</sup> πολὺ τῶν ἐνθάδε<sup>55</sup> διαφέρουσιν. 510. Ἐν τῇ Συρίᾳ τὰ πρόβατα τὰς οὐρὰς<sup>56</sup> ἔχει τὸ πλάτος πήχεως<sup>57</sup>. 11. Οἱ ἐκ τοῦ ἄστεος φεύγουσι.

<sup>a</sup> 'is called' (= καλέ-εται). <sup>b</sup> ὅσον (= quantum) 'as much (of it as)'. <sup>c</sup> ἡ κατὰ καρπὸν διάρθρωσις (the articulation at the wrist = the wrist joint: so ἡ κατ' ἀγκῶνι διάρθρωσις. <sup>d</sup> sc. the Lacedaemonians. \* K. 244. 10. <sup>e</sup> τοιοῦτος = talis: understand 'things.'

b) *Translate into Greek.*

/1. The man takes his estimate of \* Alexander, not from <sup>18</sup> Alexander's \* own nature, but from his own cowardice. 2. Nothing is more unbearable than insolence. 23. Read me <sup>b</sup> the law of assault. 4. The power of the city is (K. 241. 2) great ||.\*? 5. By his power of speaking he conquered his opponents. 6. We will aid the god with foot, hand, voice, and all our power \* of every kind <sup>17</sup>./7. Themistocles courted him with a present of money. 8. The soldiers cut-off (*pres.*) the necks of their prisoners-of-war with an axe. 59. The walls of the city are beautiful ||. 10. Insolence, and pleasure, and all \* manner of senselessness, rules-over those (\* who dwell) in cities ||.

<sup>e</sup> θεωρεῖν (= εἶναι), i. e. to contemplate him. Alexander, Ἀλέξανδρος. <sup>b</sup> μοί, enclit.

## LESSON XXIX.

### ἡχώ, αἰδώς.

215. The terminations of nouns in *ὦ* and *ὡς* are as follows:

	SINGULAR.	PLURAL.	DUAL.
N.	ὦ	οἶ, &c. as 2d Declension.	ὦ, &c. as 2d Declension.
G.	(ός), οῦς		
D.	(οῖ), οῖ		
A.	(όα), ὦ		
V.	οῖ		

Obs. Note the peculiar *vocat.* οῖ.

\* This mark || means that *this* notion is to stand first in the sentence.

## 216. VOCABULARY 22.

Shame, reverence, αἰδώς, ἡ.  
 Persuasion, obedience, πειθώ, ἡ.  
 Goddess, θεά, as, ἡ.  
 Shamelessness, ἀναιδεια, ἡ.  
 The inspector of boys (at Sparta),  
 παιδονόμος, δ.  
 A taxiarch (the commander of a  
 τάξις or division), ταξίαρχος, δ.  
 Device, contrivance, ἐπίνοια, as, ἡ.  
 Endurance, patience, καρτερία, ἡ.  
 Toil, labor, πόνος, ου, δ.  
 Lover, ἐραστής, ου, δ.

Opinion, glory, δόξα, ης, ἡ.  
 Maker, author, hence (impro-  
 prie) of a thing, the instru-  
 ment, δημιουργός, ου, δ.  
 Oratory, ῥητορική, ἡ, (τέχνη, art,  
 understood,) prop. fem. adj.  
 oratorical.  
 To receive, λαμβάνειν.  
 To take one's work easily, to be  
 lazy or idle, ῥαδιουργεῖν (=   
 -εῖν).  
 To supply, to bestow, παρέχεσθαι.

## Exercise 27.

## 217. a) Translate into English.

1. Οἱ Λακεδαιμόνιοι θεὰν οὐ τὴν Ἀναιδείαν ἀλλὰ τὴν Αἰδῶ νομίζουσι. 12. Ὁ κόλαξ πολλὰ χρήματα παρὰ<sup>18</sup> Ἀμεινοκλέους<sup>a</sup> πειθοῖ λαμβάνει. 3. Ἐν Λακεδαίμονι δὲ παιδονόμος τοὺς παῖδας τοὺς ῥαδιουργοῦντας (= ῥαδιουργέοντας) ἰσχυρῶς κολάζει, ὥστε πολλὴν μὲν αἰδῶ, πολλὴν δὲ πειθῶ ἐκεῖ συμπαρεῖναι.<sup>b</sup> 24. Ὁ Κύρος τοῦ μὲν ταξιάρχου τὴν ἐπίνοιαν, τῶν δὲ στρατιωτῶν τὴν πειθῶ ἐπαινέει. 5. Οὕτως χρὴ καὶ τὸ λοιπὸν<sup>c</sup> ἄνδρας ἀγαθοὺς εἶναι, γιγνώσκοντας, ὅτι τὰς μεγάλας<sup>d</sup> ἡδονὰς καὶ τὰ ἀγαθὰ τὰ μεγάλα ἢ πειθῶ καὶ ἡ καρτερία καὶ οἱ ἐν τῷ καιρῷ πόνοι καὶ κίνδυνοι παρέχονται. 36. Τιμῆς ἐρασταὶ εἰσιν μετὰ σωφροσύνης τε καὶ αἰδοῦς καὶ ἀληθινῆς δόξης. 7. Γινώσκω ὅτι πειθοῦς δημιουργός ἐστιν ἡ ῥητορική.

<sup>a</sup> Ἀμεινοκλῆς, 207.<sup>b</sup> = simul adesse, to be present there at the same time: ὥστε, so that, with infin. (to be rendered by a finite verb).<sup>c</sup> = in posterum; for the future, henceforth: καὶ, also; i. e. as you have hitherto been.<sup>d</sup> μέγας.

## b) Translate into Greek.

1. Deem that Persuasion, not Force<sup>18</sup>, is a goddess.
2. Hermes (= Mercury) conducts to<sup>19</sup> mankind Rever-

- ence and Justice. 3. The bad call shame silliness.  
 24. Tellias, the son of Eucles, called reverence and shame a divine fear. 5. We ought to surpass others in justice and reverence. 36. Bad masters teach the young not by persuasion, but by violence. 7. Nearly all will yield to persuasion, but very few to force.

• ὁπό with gen.

ἰ σχεδόν τι.

## LESSON XXX.

### *Imperative. Adjectives in υς.*

218. The terminations of the Imperative are :

PRESENT.		AORIST.	
S. ε	έτω	S. ον	ατω
P. ετε	έτωσαν, or (more commonly) όντων.	P. ατε	ατωσαν
D. ετον	έτων	D. ατον	ατων

### 219. EXAMPLES.

PRESENT.		AORIST.	
S. λυ-ε	λυ-έτω	S. λυσ-ον	λυσ-άτω
P. λύ-ετε	λυ-έτωσαν	P. λύσ-ατε	λυσ-άτωσαν
	or λυ-όντων.		or λυσ-άντων.
D. λύ-ετον	λυ-έτων	D. λύσ-ατον	λυσ-άτων

220. a) The Imperative of the *Present* is used, as in other languages, in requests, commands, exhortations, permissions, and the like.

It is used in *general precepts*, and when the action *commanded* or *advised*, against which *we are warned*, &c. is either considered as *continuing* (*lasting*, that is, for *some time*) or *being repeated* from time to time.

b) The Imperative of the Aorist is used when the action *commanded*, *advised*, *permitted*, &c. is considered as a *single*, *definite* action (not as being *continued* for any length of time, or being repeated). Thus παύσου

τὸν λόγον, *and your speech* (by a single effect of the will, &c.).


221. This distinction is often but small : and it disappears when the verb has only one of the forms in use.—The *Aorist Imperative* may be used of an action that *really has* (and *must have*) *duration*, but then it does not *indicate* this : it speaks of it simply as *one, definite* action.

222. The negative with an Imperative is μή, but the *Aorist Imperative* is *hardly ever* used with μή (the *Aorist Subjunctive* being used, as we shall see) instead of it.

223. Adjectives in *us* are contracted in the dat. sing. and the nom. accus. and vocat. plural.\*

## 224. PARADIGMS.

γλυκός, γλυκεία, γλυκύ, <i>sweet</i> .			
SINGULAR.			
	m.	f.	n.
N.	γλυκός	γλυκεία	γλυκύ
G.	γλυκέ-ος	γλυκείας	γλυκέ-ος
D.	{ γλυκέ-ϊ }	γλυκεῖα	{ γλυκέ-ϊ }
	{ γλυκεῖ }		{ γλυκεῖ }
A.	γλυκύν	γλυκεῖαν	γλυκύ
V.	γλυκύ	γλυκεῖα	γλυκύ
PLURAL.			
	m.	f.	n.
N.	{ γλυκέ-es }	γλυκεῖαι	γλυκέα
	{ γλυκεῖς }		
G.	γλυκέων	γλυκειῶν	γλυκέων
D.	γλυκέσι(ν)	γλυκεῖαις	γλυκέσι
A.	{ γλυκέας }	γλυκείας	γλυκέα
	{ γλυκεῖς }		
V.	{ γλυκέ-es }	γλυκεῖαι	γλυκέα
	{ γλυκεῖς }		
DUAL.			
	m.	f.	n.
N.A.V.	γλυκέε	γλυκεία	γλυκέε
G.D.	γλυκέοιν	γλυκεῖαιν	γλυκέοιν

\*  Nor γλυκ-έε, nor γλυκ-έα,  
Nor γλυκ-έοιν contract you may :  
So γλυκ-έος and γλυκ-έων  
Contraction ever let alone.

## 225. VOCABULARY 23.

Sweet, pleasurable, ἡδύς.

Quick (also mentally), ὀξύς.

Slow, βραδύς.

Short, small, βραχύς.

Appetite, ὄρεξις, εὖς, ἡ.

Ready-witted, clever, shrewd, ἀγχι-  
νους (see 136).Having a good memory, of a re-  
tentive memory, μνήμων, μνήμ-  
ονος (see 191).Prone (to) ὀξύρροπος, ον (from  
ὀξύς and ῥέπειν).

Fond of gain, φιλοκερδής, ἐς.

Part, μέρος, ου, τό.

Again, πάλιν.

Confession, ὁμολογία, ας, ἡ.

Confidently, boldly, παρρῶν, (par-  
tic. of παρρέειν : lit. "feeling  
confidence.")Sycophant, informer, συκοφάντης,  
ου, ὁ.

Otherwise, ἄλλως.

To commit injustice, ἀδικεῖν (=   
-εῖν.)

To deliberate, to decide, βουλευεῖν.

To hear, to listen to, ἀκού-ειν (with  
gen.)

To abide by, ἐμμέν-ειν (with dat.)

To ~~wait~~ μέν-ειν. *Wait*To make to cease, put a stop to,  
παύ-ειν : παύειν τινὰ τῆς ἀρχῆς,  
to stop a man from his govern-  
ment or magistracy = to de-  
prive him of his magistracy.To define, ὀρίζ-ειν. (Hence the  
horizon = the boundary-line of  
earth and sky.)

To test, prove, δοκιμάζ-ειν.

To examine, ἐξετάζ-ειν.

Participation, κοινωνία, ας, ἡ.

To snatch at, to seize, ἀρπάζ-ειν  
(rapere).

## Exercise 28.

## 226. a) Translate into English.

1. Ἡ ἐπιθυμία τοῦ ἡδέος ἐστὶν ὄρεξις. 2. Οἱ ὀξεῖς  
καὶ ἀγχινοὶ καὶ μνήμονες ὡς τὰ πολλὰ καὶ πρὸς τὰς  
ὀργὰς ὀξύρροποι εἰσιν. 3. Οἱ φιλοκερδεῖς ἔνεκα κέρδους  
βραχέος ἀδικοῦσι. 4. Ἐν βραχεὶ μορίῳ ἡμέρας περὶ  
πολλῶν σωμάτων καὶ χρημάτων καὶ πόλεων καὶ δόξης  
βουλευόμεν. 5. Πρὸς τοὺς Ἀθηναίους πέμπετε περὶ  
Ποτιδαίας. 6. Λέγε τὸν νόμον (Æsch.). 7. Ὅτι  
ἀληθῆ λέγω, ἀκούσατε τῶν ψηφισμάτων (Æsch.).  
8. Λέγε δὴ πάλιν δ (= quod) Δημοσθένους κατὰ Δημο-  
σθένους ἔγραψε· προσέχετε, ὦ ἄνδρες. 9. Μὴ λεγέ-  
τω τὸ ὄνομα ἀλλὰ τὸ πρᾶγμα. 10. Τὴν μάχην μοι, ἔφη



ὁ Κῦρος, λέξον ἐκάστων, ἥτις ἐστί. 11. Βοηθήσατε μοι, καὶ μὴ διδάσκετε τοὺς συκοφάντας μεῖζον ὑμῶν αὐτῶν δύνασθαι. 12. Θαρρῶν ἐμμενέτω τῇ ὁμολογίᾳ. 13. Ἐμμενόντων τοῖς ὄρκοις.

<sup>a</sup> 'on the subject of:' lit. *about*. <sup>b</sup> a sentence with 'that' (ὅτι) often depends on a suppressed notion; such as, *to see, to convince yourselves, &c.*

<sup>c</sup> the Aorist implies one definite statement. Λέξον μοι τὴν μάχ. ἐκάστων ἥτις ἐστί = ἥτις ἐστὶν ἡ μάχη ἐκάστων. The acc. is here placed as the *object* of λέξον, instead of as the *subject* (nom. case) to ἐστί. ἥτις is fem. of ὅστις (*quæ, qualis*), *what, of what kind*. <sup>d</sup> μεῖζον δύνασθαι (= plus posse or valere), *to have more power, to be stronger*. <sup>e</sup> see 218. ὥς τὰ πολλὰ, τὰ πολλὰ

b) Translate into Greek. *πολλὰ, μεῖζον*

/ 1. Stay, and do not do otherwise. 2. Of boys, some are quick, and others slow. 3. Hear, O Athenians, the decrees against Æschines. 4. Remove him from <sup>18</sup> his command. 5. Define for me (*μοί, enclit.*) up to 'how many years we ought to consider men young. 6. Prove your friends by their participating <sup>o</sup> with you in danger. 7. Bring them hither<sup>s</sup>, and examine what <sup>b</sup> they say. 8. Do not snatch-at the honours of the state.

<sup>f</sup> μέχρι, c. gen. (*quot* = πόσοι, -αι, -α, -ων). Define single definite act. <sup>g</sup> to bring . . . hither, δεῦρο παράγειν. Say: 'bringing them hither . . . examine.' <sup>h</sup> τί = *quid* (it retains the acute).

## LESSON XXXI.

*Subjunctive of the Present and Aorist Active.*

227. The Subjunctive, like the Principal Tenses (242), has third dual *ον*; third plural *σι*.

It has the long *e* and *o* sounds (η, ω) where the Indicative has the short ones (ε, ο).

Terminations of the *Subjunctive*.

S. ω	ῆς	ῆ (= ῆ-ις, ῆ-ι)
P. ὠμεν	ῆτε	ωσι
D.	ῆτον	ῆτον.
EXAMPLES.		
(Subjunctive Present.)		
S. τύπτ-ω	τύπτ-ῆς	τύπτ-ῆ
P. τύπτ-ωμεν	τύπτ-ῆτε	τύπτ-ωσι
D.	τύπτ-ῆτον	τύπτ-ῆτον
(Subjunctive Aorist.)		
S. τύψ-ω	τύψ-ῆς	τύψ-ῆ
P. τύψ-ωμεν	τύψ-ῆτε	τύψ-ωσι
D.	τύψ-ῆτον	τύψ-ῆτον.

228. The *Subjunctive* of the *Aorist* does not (like the *Indicative*) denote *past time*, but a *single, definite action* considered as standing alone: whereas the *Subjunctive* of the *Present* denotes a *continued or repeated* \* action.

229. Thus with ὅπως, ἵνα = *ut* ('in order that'), the *Present Subjunctive* is used of *general purposes*, and the like, and wherever *duration* is to be pointed out.—It must, however, be remembered, that the *Aorist Subj.* may be used of an action that *really does* and *must* continue for a considerable time; but then the tense *does not imply this*, but considers it as one action, complete in itself.

230. On the other hand, the *Present Subj.* cannot be used of a *single, definite action, performed once*.

231. But with those particles of *time* that are compounded with ἄν (e. g. ὅταν, quum, quoties, ἐπειδάν, postquam) the *Subj. Aor.* = the Latin *futurum ex-actum*.

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\* By a *repeated action* is meant an action spoken of *indefinitely*; such an action, *whenever* it takes place; such a state, *whenever* it exists.

## 232. Examples (for imitation).

## a. Temporal Particles.

ὅταν ποιῇς = *quum* (*quoties*) *facias*, *when* (*whenever*) *you do* (of a habit, general truth, &c.).

ὅταν ποιήσῃς, *quum* (*quoties*) *feceris*, *when you shall have done*; *when you have done*. Often = *when you do* (from the difference of our English idiom).

ἐπειδὴν ποιήσῃς = *postquam feceris*.

## b. Final Particles.

ἵνα (ὅπως) ποιῇς, *ut facias*; *that you may do* (habitually).

ἵνα (ὅπως) ποιήσῃς, *ut facias*, *that you may do* (once).

## c. Conditional Particle.

ἐὰν ποιῇς, *si facias*; *si quando facias*.

ἐὰν ποιήσῃς, *si feceris*: *si quando facias* (semel).

d. ☐ All these particles take μή, not οὐ, for *not*; μηδεῖς, not οὐδεῖς, for *nobody*.

## 233. VOCABULARY 24.

*In the way of*, ἐμποδών, (adv. with *dat.*)

*Any wild animal that is hunted*, θηρίον, ου, τό: τὰ θηρία = *game*.

*Young animal*, σκύμνος, ου, δ: οἱ σκύμνοι, *the young* (ones).

*Dog*, κύων, κυν-ός, δ et ἡ.

*Female*, θῆλυς, εια, υ.

*Young bird*, νεόττιον, ου, τό.

*Viviparous*, ζωτόκος, ον. (ζωός, vivus; τεκ, root of τίκτειν, parere.)

*Four-footed*, τετράπους, τετρά-πουν, (gen. τετράποδος, &c.)

*Herb, grass*, πόα, ας, ἡ.

*At any other time*, ἄλλοτε.

*Wax*, κηρός, οὐ, δ.

*Pitch*, πίσσα (Attic for πίσσα).

*Oil*, ἔλαιον, ου, τό.

*Healthy*, ὑγιεινός, ἡ, δν.

*Water*, ὕδωρ, ὕδατ-ος, τό.

*Without pleasure*, ἀηδῶς.

*To hinder*, κωλύ-ειν (fut. ὕσω).

*To counsel, advise*, συμβουλεύ-ειν, (with *dat.*)

*To make plain, to show*, δηλό-ειν.

*Right time*, καιρός, οὐ, δ. *Op-  
portunately, at the right time*, εἰς καιρόν.

*To bind, to tie up*, δέ-ειν.

*To cease, leave off*, παύ-εσθαι (= *to stop oneself*).

*To sing*, ἀ-δειν (= αἰδεῖν).

*To sit* (of a bird), ἐπωάζ-ειν.

*To dream*, ἐνυπνιάζ-ειν.

To be suffering, to be ill, κάμν-ειν  
(laborare).

To eat, ἐσθί-ειν.

To be in pain, ἀλγείν (= εἶν).

Less, ἥττον.

To be strong, ισχύ-ειν.

Fit, ἱκανός, ἢ, ὅν (idoneus).

To collect (in a heap), ἀσροίξ-ειν.

Dung, manure, κόπρος, ου, ὁ.

To dine, δειπνεῖν (= εἶν).

To drink, πίν-ειν.

Being present, παρών (= praesens, part. pres. of παρῆναι).

### Exercise 29.

(Learn Paradigms 29, 32: βούς, οἷς.)

#### 234. a) Translate into English.

1. Δέομεν<sup>a</sup> τὸν κύνα, ὅπως μὴ ἀρπάξῃ τοὺς τῶν θηρίων σκύμνους. 2. Ἡ θήλεια ἀηδῶν παύεται ἄδουσα,<sup>b</sup> ὅταν ἐπωάξῃ καὶ τὰ νεόττια ἔχῃ. 3. Ἐνυπνιάζειν φαίνονται οὐ μόνον ἄνθρωποι, ἀλλὰ καὶ ἵπποι καὶ κύνες καὶ βόες· ἔτι δὲ πρόβατα καὶ αἰγες καὶ πᾶν τὸ τῶν ζωοτόκων καὶ τετραπόδων γένος. 4. Οἱ λύκοι πόας ἄλλοτε μὲν οὐκ ἐσθίουσιν, ὅταν δὲ κάμνωσι.<sup>c</sup> 5. Οἱ βόες τοὺς πόδας ἥττον ἀλγοῦσιν,<sup>d</sup> ἂν τις τὰ κεράτια ἀλείφῃ κηρῷ ἢ πίστῃ ἢ ἐλαίῳ. 6. Ὑγιεινότεραι οἶες τῶν αἰγῶν· ισχύουσι δὲ μᾶλλον αἱ αἰγες τῶν ὄτων. 7. Τοὺς λύκους φασὶν, ὅταν πεινώσιν,<sup>e</sup> ἐσθίειν τινὰ γῆν. 8. Ἐπειδὴν ἅπαντα ἀκούσῃτε, κρίνατε.<sup>f</sup> 9. Αἰεὶ σοι συμβουλεύσομεν, ἐὰν μὴ κωλύσῃ με τὸ γῆρας. 10. Εἰς καιρὸν ἤκεις, ὅπως τῆς δίκης ἀκούσῃς παρὼν τῆς ἀμφὶ τοῦ πατρός. 11. Ποιήσω ταῦτα, ἵνα δηλώσω τοὺς ἐμποδῶν ὄντας τῇ τῶν Ἑλλήνων εὐδαιμονίᾳ.

<sup>a</sup> In the *Present Indic.* dissyllables in *έω* do not contract *έομεν* and *έουσι*.

<sup>b</sup> παύομαι ποιῶν τι = *I leave off doing any thing*. But in English *doing* is participial subst. in *acc.*; in the Greek it is a present participle agreeing with subj. '*I doing it*' (= *who am doing it*) *leave-off*.

<sup>c</sup> Supply '*then they do*,' or prefix '*only*' to *ὅταν*, *when*.  
<sup>d</sup> ἀλγείν τοὺς πόδας, *to feel pain as to their feet* = *feel pain in their feet*.

<sup>e</sup> = πεινά-ωσι, from πεινάειν, *esurire*.

<sup>f</sup> κρίνα, *Aor.* of κρίνω, *to judge*. Imperat. κρίνον, *etc.*

b) *Translate into Greek.*

/ 1. Speak, that I may hear (*single action*). 2. I say this, that you may remove (*one definite act*) Telias from his command. 3. We say this, that nobody may trust those who have done such things. 4. When (= *after*) you have made him fit to govern, let him govern. 5. A good husbandman is careful to collect (*say*: 'provides how [*ὅπως*] he may collect,' i. e. *habitually*) his manure. 6. When you have collected the manure, you shall dine. 7. Do not think that they drink without-pleasure, when (= *whenever, if at any time*) they drink water. 8. It is a custom with the Persians (*dat.*) to kiss relations, when<sup>1</sup> that is (*γέ*) they see<sup>2</sup> them after a long time.<sup>3</sup>

<sup>1</sup> ἐπιμελεῖται (= ἐπιμελέ-εται).  
 irregularly) ἴδω, -ης, -η, &c.

<sup>2</sup> The subj. of ὁράω is (irregularly)

## LESSON XXXII.

*First Future and Aorist of Liquid Verbs.\**

235. *Short root.*] Many verbs are *strengthened forms* of *simpler roots*.—To obtain the *short* from the *strengthened* root, we must retrace the step or steps by which the strengthening was effected :

1) By changing the radical vowel or diphthong into the short vowel from which it arose.

*αι* becomes *ᾱ*.

*ει* before a *mute* must be changed into *ι*.

*ει* before a *liquid* must be changed into *ε*.

*ου* becomes *ο*.

*η* (when it has arisen from *α*) becomes *ᾱ*.

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\* i. e. verbs whose root ends in a *liquid*.

## EXAMPLES.

φαιν	φαν	λειπ	λιπ	τειν	τεν
ἄκου	ακο	ληῖ	λαῖ	φῶειρ	φῶερ

2) By rejecting the latter of two consonants: *τεμν*, *τεμν*.

- a) Since  $\pi\tau$  = *any P-sound* +  $\tau$ , the short root *may* end in  $\pi$ ,  $\beta$ , or  $\phi$ .  
 b) From  $\zeta$  (=  $\sigma\delta$ ) the *former* is ejected: *φραζ*, *φραδ*.  
 c) But a strengthened root in  $\zeta$  has sometimes arisen from a short root ending in  $\gamma$ : *οἰμωζ*, *οἰμωγ*.  
 d)  $\Sigma\sigma$ ,  $\tau\tau$ , are mostly strengthened roots from short roots that end in a *K-sound* ( $\kappa$ ,  $\gamma$ , or  $\chi$ ): but sometimes from roots that end in a *T-sound*: *πρασσ*, *πραγ*. *φρισσ*, *φρικ*. *πτυσσ*, *πτυχ*. — *ἔρεσσ*, *ἔρετ*. *κορυσσ*, *κορυδ*.

236. In the Active Voice, *liquid* verbs have only what is called the *Second Future*. It is formed by adding  $\omega$  to the short root.

237. The *Aorist Act.* of liquid verbs is without  $\sigma$ : it lengthens the vowel of the Future; and for that purpose changes

$\epsilon$  into  $\epsilon\iota$  } *σπερῶ*, *ἔσπειρα*  
 $a$  into  $\eta$  } *φανῶ*, *ἔφηνα*.\*

PRESENT.	FUTURE.	AORIST.
σφάλλ-ω, <i>to trip up</i>	σφᾶλ-ῶ	ἔ-σφηλ-α
φαίν-ω, <i>to show</i>	φᾶν-ῶ	ἔ-φην-α
μέν-ω, <i>to remain</i>	μεν-ῶ	ἔ-μειν-α
σπείρ-ω, <i>sow</i>	σπερ-ῶ	ἔ-σπειρ-α
τὶλλ-ω, <i>to pluck</i>	τῖλ-ῶ	ἔ-τῖλ-α
ἀμύν-ω, <i>to defend</i>	ἀμῦν-ῶ	ἤμυν-α.

\* But the following take *Aor. 1.* in *ανα*:—

- a) All in *ραίνω*, *ιαίνω* (except *τετραίνω*, *μαίνω*).  
 b) *ισχναίνω*, *κερδαίνω*, *κοιλαίνω*, *λευκαίνω*, *δργαίνω*, *πεπαίνω*.  
 c) *σημαίνω*, *σαίνω*, have *-ηνα* or *-ᾶνα*. *καθαίρω* has *-ηρα*, or *-αρα*.

The terminations of the *Future of liquid verbs* are ᾶ, εῖς, εἰ | οὔμεν, εἴτε, οὔσι(ν) | εἶτον, εἶτον.

238. *Τί ποιῶ* = *What am I to do? what shall I do?* (called the 'deliberative subjunctive.')

239. *Οὐ μή* with *Fut.* and *Aor. Subj.*]

a) *Οὐ μὴ γράψῃς*; (cum interrogatione), *Will you not not-write?* = 'don't write.' 'don't write, I tell you.'

b) Thus *οὐ μὴ*, used *interrogatively* with the *Second Person* of the *Future*, is virtually a *strong prohibition*: but *without interrogation* it is (with any *Person* of the *Future* or (more commonly) the *Subjunctive* of the *Aorist*) a *strong denial*:

*οὐ μὴ γράψω* (*fut.*),                    -εις, -ει, &c. } *I (you, he) will*  
*οὐ μὴ γράψω* (*aor. subj.*), -ης, -η, &c. } *not write.*

c) The last idiom is explained by an ellipse of *δέος ἐστὶ* (*metus est*) or *δεινὸν ἐστὶ* (*verendum est*). So that *οὐ μὴ γράψῃς*, or *γράψῃς* = *οὐ* (*δέος ἐστὶ*) *μὴ γράψῃς* or *γράψῃς*, [*there is no fear lest*] *you should write* = *you will certainly not write*.

d) Sometimes instead of the simple *οὐ μὴ*, there is a *compound* of one or both (e. g. *οὔτοι, οὐδεῖς, οὔποτε · μηδεῖς, μήποτε*). Render as if it were *οὐ μὴ*, adding the *additional force* of the *compound*.

## 240. VOCABULARY 25.

*To sow, σπείρ-ειν.*

*To wait, and (like manere) to wait for (a person, acc.) μέν-ειν.*

*To distribute, allot, νέμ-ειν.*

*To gain, κερδαίν-ειν.*

*To reap (a harvest), gather fruit, &c. θερίζ-ειν.*

*To fear, δεῖδ-ειν.*

*To insult, ὕβριζ-ειν.*

*To scoff, jeer at, σκώπτ-ειν.*

*To talk nonsense, ληρέιν (= εἶν.)*

*Laid waste, (of cities, &c.) ruined, ἀνάστροφος, ον.*

*To disagree* (lit. *to sound differently*), *to dissent, to make a different statement, διαφωνεῖν* (= εἶν.)

*What kind of, ποῖος, ποῖα, ποῖον* (qualis). *Ποῖός τις* has nearly the same force, but adds a notion of *indefinite magnitude* to it.

*Assuredly not, οὔτοι (non sane).*

*Who in the world? τίς ποτε; (= quis quidem.)*

*More, πλείων, (compar. adj.)*

*Exercise 30.*(Learn *τις, τὶς*, Paradigms 37, 38.)241. a) *Translate into English.*

1. Ταῦτα ποιῶν, οὐ μὴ δέλσῃς τοὺς πολεμίους. 2. Οὐ-  
τοι σ' Ἀχαιῶν μὴ τις ὑβρίσῃ. 3. Οὐ μὴ σκώψῃς; 4.  
Οὐ μὴ ληρήσεις; 5. Οὐ μὴ σε κρύψω<sup>a</sup> ταῦτα. 6. Τοὺς  
πονηροὺς οὐ μήποτε βελτίους ποιήσετε. 7. Δέκα ἔτη  
μείναντες Ἀχαιοὶ τὴν Τροίαν ἀνάσταντες ἐποίησαν. 8.  
Μενούμεν αὐτούς. 9. Τῇ ὁμολογίᾳ πότερον<sup>d</sup> ἐμμενούμεν  
ἢ διαφωνήσομεν; 10. Ποῖόν τινα ἐλπίζεις καρπὸν ὧν<sup>b</sup>  
ἔσπειρας θερίσει; 11. Ἄλλων σπειράντων καὶ φυτευ-  
σάντων, τὸν καρπὸν ὑμεῖς ἐθερίσατε. 12. Ἀρ' οὐχ<sup>c</sup> οἱ  
θεοὶ πολλοῖς ἀγαθοῖς δυστυχίας τε καὶ βίον κακὸν ἐνει-  
μαν; 13. Τί ποιῶμεν; 14. Πότερον<sup>d</sup> κερδανούσιν οἱ  
κακοὶ τοιαῦτα ποιήσαντες, ἢ οὐ; 15. Οἱ φιλοκερδεῖς  
ἐπιθυμοῦσιν ἄρχειν, ἵνα πλεῖω<sup>e</sup> κερδαίνωσι.

<sup>a</sup> K. 280. 4.      <sup>b</sup> Gen. pl. of *ἔς, qui* (Pdm. 49): *καρπὸν . . . ὧν*  
= *καρπὸν . . . τούτων*, & the relative being put in the case of the  
antecedent *τούτων* (= *eorum*) by attraction.      <sup>c</sup> *ἄρ' οὐ* or *ἄρ' οὐχ*.

<sup>d</sup> *πότερον* — ἢ.      <sup>e</sup> for *πλεῖονα*, neut. plur. (*more things* =) *more*.  
Pdm. 12.

b) *Translate into Greek.*

1. What am I to do? 2. They will not remove  
him from his command. 3. Did they remove him from  
his magistracy, or not? 4. Who in-the-world will re-  
move them from their command? 5. He will not reap  
the fruit of what<sup>f</sup> he sowed. 6. Who in-the-world will  
sow on<sup>g</sup> rocks and stones? 7. Will you sow on<sup>g</sup> the  
water? [<sup>h</sup>No.]<sup>h</sup> 8. What am I to say? 9. Will you  
abide-by your oaths, or not?<sup>i</sup>

<sup>f</sup> *ὧν* by attraction for *ἄ*. 910.

<sup>g</sup> *ἄρα μὴ*.

<sup>h</sup> *πότερον . . . ἢ*.



## LESSON XXXIII.

*The Tenses.*

242. The *Tenses* are divided into *principal* and *historical* tenses.

*Principal Tenses.**Historical Tenses.*

PRESENT.

IMPERFECT.

PERFECT.

PLUPERFECT.

FUTURE.

AORIST.

243. After *ἵνα*, *ὅπως*, *ὥς* (= *ut*), '*that*,' '*in order that*,' the Subjunctive answers to the Latin *Present Subjunctive*,\* and follows the *principal tenses*. (See 229.)

*Μὴ κλέπτ-ε*, *do not steal* (forbids stealing *generally*).

*Μὴ κλέψ-ῃς τοῦτο*, *do not steal this* (forbids stealing *in a particular instance*).

244. As a general rule, in *prohibitions* with *μή*, the *Imperative* of the *Present* is used, or the *Subjunctive* of the *Aorist*. The *Present Imperative* is used in *general precepts*, and whenever the *action forbidden* is considered as *continuing* or *being repeated*.—The *Subjunctive* of the *Aorist* (whether with *μή*, or after *ἵνα*, &c.) does not denote *past time* (like the *Indicative* of the *Aorist*), but a *single definite action*; an *action done once*, without *any reference to duration* or *repetition*.† Cf. 229.

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\* The *present subjunctive* denotes *continuance* or *repetition*.

† Such an action (as has been observed in 229) may *have duration* (even *necessarily*), but then the *Aorist Subj.* considers it as *one action*, without any reference to this (necessary) *duration*.

## 245. VOCABULARY 26.

To reproach, *ὀνειδίζ-ειν*.

Calamity, misfortune, *συμφορά, ἄς, ἡ*.

To blot out, expunge, *ἐξαλείφ-ειν*.

To cut off, *ἐκκόπτ-ειν*.

A vexatious information, *συκοφαντία, ἄς, ἡ*.

Nourishment, food, *τροφή, ἡς, ἡ* (*τρέφ-ειν*, nutrire).

Juice, *χυμός, οὗ, ὁ* (*χέω*, fundo).

Experience, *ἐμπειρία, ἄς, ἡ*.

Strength, *ἰσχύς, ἰσχύ-ος, ἡ*.

To be strong, to avail, *ἰσχύ-ειν* (*valere*).

To diversify, to relieve, to decorate, *ποικίλλ-ειν*.

Wall of a house, *τείχος, οὐ, ὁ* (= *paries*).

I am here, *πάρεμι*.

Spirit, *εὐψυχία, ἄς, ἡ*.

Being lifted up (= with pride, with exultation), *ἐπαιρομένος, ἡ, ον* (participle).

Capable of being taught, that can be taught, *διδακτός, ἡ, ὄν*: also *ὄς, ὄν*.

To grudge, to envy, *φθονεῖν* (= *-είν*).

Unseen, invisible, *ἀόρατος, ον*.

The future, what is to be, *τὸ μέλλον* (= *quod futurum est*).

(Eng.) To reproach a man with any thing.

(Greek.) To reproach any thing to a man, (*ὀνειδίζειν τί τινα*: cf. *exprobrare alicui paupertatem*, &c.)

## Exercise 31.

## 246. a) Translate into English.

1. Μηδενὶ συμφορὰν ὀνειδίσῃς· κοινὴ γὰρ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον. 2. Ἐξαλείψομεν τὸν νόμον, ἵνα τὰς συκοφαντίας ἐκκόψωμεν. 3. Ἡ μέλιττα χρῆται τροφῇ οὐδεμίᾳ ἄλλ᾽ ἢ<sup>β</sup> τῇ γλυκύν ἐχούσῃ χυμόν. 4. Μὴ ποιήσῃς τοῦτο. 5. Τὸν δῆμον μὴ ἀπολύσῃτε. 6. Ἀνεὺ εὐψυχίας οὐδεμίᾳ τέχνῃ πρὸς τοὺς κινδύνους ἰσχύει. 7. Μὴ τοῖς ἐξ Εὐβολίας καὶ Σπάρτης λῃδοῖς τοὺς τοίχους ποικίλλε. 8. Ὅταν λέγῃς ἐπαιρόμενος, ὅτι<sup>α</sup> ἵππον καλὸν ἔχω, ἡλίθιος εἶ. 9. Εἰ ἔχεις<sup>α</sup> ἡμῖν ἐπιδεῖξαι<sup>α</sup> ὥς διδακτὸν ἐστὶν ἡ ἀρετὴ, μὴ φθονήσῃς ἀλλὰ ἐπίδειξον.<sup>α</sup>

<sup>α</sup> = *χρᾶ-εταί*, from *χρήσθαι* (= *χρᾶ-εσθαι*), *uti*, which contracts *ae* into *η* instead of *a*. It governs the *dat.*: *χρήσθαι τροφῇ* (literally) (*cibo uti* =) to take (any) food. <sup>β</sup> ἄλλ' ἢ (literally 'but than')

= *nisi* or *prater* after *οὐδείς* ἄλλος, or *οὐδείς* only. \* *ὅτι* (*that*) precedes the *quoted* words of another person, and is then not to be translated. † *have* = *have it in your power*; *can*. \* *ἐπιδείξον* is *Imper. Aorist* (2nd person), and *ἐπιδείξει*, *Infin. Aorist* of *ἐπιδεικνύναι*, *to show*; *to prove*.

b) *Translate into Greek.*

1. Do not wonder-at the strength of the giant. 2. Do not reproach the just man with the misfortunes • sent from the gods. 3. Do not admire external † goods. 4. The soldier's spirit will avail against † dangers. 5. The arts of the general availed nothing against the spirit and experience of the enemy. 6. I am here to remove (*say*: 'that I may remove') them from their command.

† *ὁ* (ὁ, τὸ) *ἔξω* = *external*. *ἔξω*, adv. *without*; *outwardly*.

## LESSON XXXIV.

### *Optative of Present and Aorist.*

247. In these tenses, the Optative (like the *other moods*) drops the augment of the *Indicative*.

	Subjunctive.			Optative.			Infin.
PRESENT	ω	ης	η	οιμι	οις	οι	ειν
	ωμεν	ητε	ωσι	οιμεν	οιτε	οιεν	
		ητον	ητον		οιτον	οιτην	
AORIST	(as Present)			αιμι	αις	αι	αι *
				αιμεν	αιτε	αιεν	
					αιτον	αιτην	

248. Besides the *Aorist Optative* in *αιμι*, another is in use (called the *Æolic Aorist*) in *εια*. In the *second* and *third sing.* and *third plur.* this is far more common than the other form.—*ειας*, *ειε*.—*plur. ειαν*.

\* *With accent on penult.*

## 249. EXAMPLES.

PRESENT.		AORIST.	
Subjunctive.	Optative.	Subjunctive.	Optative.
λύ-ω	λύ-οιμι	λύ-σω	λύ-σαιμι
λύ-ης	λύ-οις	λύ-σῃς	λύ-σαις (λύ-σειας)
λύ-η	λύ-οι	λύ-σῃ	λύ-σαι (λύ-σειε[ν])
λύ-ωμεν	λύ-οιμεν	λύ-σωμεν	λύ-σαιμεν
λύ-ητε	λύ-οιτε	λύ-σῃτε	λύ-σαιτε
λύ-ωσι(ν)	λύ-οιεν	λύ-σωσι(ν)	λύ-σαιεν (λύ-σειαν)
λύ-ητον	λύ-οιτον	λύ-σῃτον	λύ-σαιτον
λύ-ητων	λυ-οίτην	λύ-σῃτων	λυ-σαίτην

---

Subjunctive.		Optative.	
So,			
PRESENT.			
τύπτ-ω,	ης, η, &c.	τύπτ-οιμι,	οις, οι, &c.
λέγ-ω,	ης, η, &c.	λέγ-οιμι,	οις, οι, &c.
πείθ-ω,	ης, η, &c.	πείθ-οιμι,	οις, οι, &c.
θανυμάζ-ω,	ης, η, &c.	θανυμάζ-οιμι,	οις, οι, &c.
AORIST.			
τύψ-ω,	ης, η, &c.	τύψ-αιμι,	αις, αι, &c.
λέξ-ω,	ης, η, &c.	λέξ-αιμι,	αις, αι, &c.
πείσ-ω,	ης, η, &c.	πείσ-αιμι,	αις, αι, &c.
θανυμάσ-ω,	ης, η, &c.	θανυμάσ-αιμι,	αις, αι, &c.
τιμήσ-ω,	ης, η, &c.	τιμήσ-αιμι,	αις, αι, &c.

(Opt. Aor. also τύψ-εια, ας, &c. λέξ-εια, ας, &c.)

250. a) In the *Optative* (as in the *Subjunctive*, 244), the *Present* refers to a *continued* or *repeated* action; the *Aorist* to a *single*, *definite* one.

b) The *Optative* (like the Latin *Imperfect Subjunctive*) follows *ἵνα*, *ὅπως*, *ὥς* (= *ut*) when they depend on an *historical* tense (242).

c) *ἵνα*, *ὅπως*, *ὥς* are followed by *μή* (not *οὐ*), *μηδείς* (not *οὐδείς*), &c.

## 251. VOCABULARY 27.

Talked about every-where, περιβό-  
ητος, ον : περιβόητον εἶναι, to  
be the common talk.

Quietness, rest, ἡσυχία, ας, ἡ :  
ἡσυχίαν ἀγειν, to keep quiet.

Recompense, punishment, τιμωρία,  
ας, ἡ.

Act of impiety, an impiety, ἀσέ-  
βημα, ἀσεβήματ-ος, τό.

Manifest, evident, δῆλος, η, ον.

*Place*, τόπος, ου, ό.

*Destitute of*, ἐρῆμος, η, ου (with gen.): it may be translated 'without.'

*Possessing a right*, κύριος, α, ου: κύριός εἰμι ποιεῖν τι, *I have the right to do any thing.*

*Windy, full of wind*, ὑπηνέμιος, ου: ὑπηνέμιον ὄων, *a wind-egg, which produces no chicken.*

*Yesterday*, χθές (adv. cras).

*Lycurgus*, Λυκούργος, ου, ό.

*To bid, tell, order*, κελεύειν.

*To remain* (in a country, &c.), καταμένειν.

*Hither, here* (= *hither*), δεῦρο.

*To perceive, to discover*, κατανοεῖν (= -εῖν).

*To be present*, παρῆναι (Imperf. παρῆν, ἦς, ἦ, ἦμεν, ἦτε, ἦσαν, ἦτον, ἦτην. Partic. παρών, οὔσα, όν. Gen. παρόντος, &c.).

*To call*, καλεῖν (= -εῖν): fut. and aor. with ε, not η: καλέσω; ἐκάλεσα.

*Dinner*, δείπνον, ου, τό: καλεῖν ἐπὶ δείπνον, *to invite to dinner.*

*To hope*, ἐλπίζειν.

*To commit a fault, sin*, ἁμαρτάνειν.

*To seek, to look for*, ζητεῖν (= -εῖν).

## 252. PARADIGMS.

PRESENT.—Εἰμί, <i>I am.</i>						
Indicative.			Subjunctive.		Optative.	
S.	εἰμί	εἶ ἐστί(ν)	ᾧ ἤς ἦ		εἶην	εἶης εἶη
P.	ἐσμέν	ἐστέ εἰσί(ν)	ᾧμεν ἦτε ᾧσι(ν)		εἶμεν	εἶητε εἶησαν and εἶεν
D.		ἐστόν ἐστόν	ἦτον ἦτον		εἶητον	εἶήτην

IMPERFECT.—Ἦν, <i>I was.</i>						
Sing.			Plur.		Dual.	
ἦν	ἦσθα	ἦν	ἦμεν	ἦτε ἦσαν or ἦσθε		ἦστον ἦστην or ἦτον or ἦτην

## Exercise 32.

(Learn Paradigms 41, 42, 43, 45.)

253. a) *Translate into English.*

1. Ἐγὼ τότε, ἵνα μὴ περιβόητος εἶην, ἡσυχίαν ἤγον.
2. Ἡ ψυχὴ ἡγείται τιμωρίαν οἱ (= *sibi*) ἥξειν τῶν ἀσεβημάτων.
3. Μένων ὁ Θετταλὸς δῆλός ἐστιν<sup>48</sup> ἐπίδουμῶν<sup>49</sup> ἄρχειν, ὅπως πλείω<sup>50</sup> λαμβάνῃ.
4. Μένων ὁ Θετταλὸς δῆλος ἦν ἐπίδουμῶν τιμᾶσθαι,<sup>51</sup> ἵνα πλείω κερ-

δαίνοι. 5. Σεύδης πέμπει τὸν ἑαυτοῦ ἑρμηνέα πρὸς Ξενοφῶντα, κελεύων αὐτὸν καταμεῖναι<sup>a</sup> παρ' ἑαυτῷ χιλλίους ὀπλίτας ἔχοντα.<sup>10</sup> 6. Οἱ πέρδικες οὐκ ἐν τῷ αὐτῷ τίκτουσι καὶ ἐπαύξουσιν, ἵνα μὴ τις κατανοήσῃ τὸν τόπον. 7. Δυκοῦργος, ὅπως μὴ ἔρημοί ποτε<sup>c</sup> οἱ παῖδες εἰεν ἄρχοντος, ἐποίησε τὸν ἀεὶ παρόντα τῶν πολιτῶν<sup>d</sup> κύριον εἶναι κολάζειν, εἴ τι<sup>e</sup> ἁμαρτάνοιεν. 8. Ὡς Ἀριστοδῆμε, καὶ χθρὲς ἐξήτουν<sup>h</sup> σε, ἵνα καλέσαιμι δεῦρ' ἐπὶ δεῦπνον. 9. Ἄπερ (Pdm. 49) αὐτοὶ σφᾶς αὐτοὺς οὐκ ἔπεισαν, ὑμᾶς ἐπλίζουσι πείσειν (*fut. inf.*). 10. Παρήσαν καὶ οἱ ῥήτορες ἵνα τὸν δῆμον τοῖς σοφοῖς λόγοις πείσειαν.

<sup>a</sup> = ἐκιδυμέων, pres. particip. (*nom. m.*)    <sup>b</sup> Note 7.    <sup>c</sup> = τιμᾶ-εσθαι, to be honoured.    <sup>d</sup> to remain (Aor. Inf.): παρὰ (*by*) here = with.    <sup>e</sup> ποτέ (*ever*), indefinite, is enclitic.    <sup>f</sup> ἔρημος, gen.    <sup>g</sup> τὸν τῶν πολιτῶν ἀεὶ παρόντα = *illum ex civibus, qui quovis tempore præsens esset*. In this way ἀεὶ (*semper*) = *at any given time*. Hence ὁ ἀεὶ παρὼν τῶν πολιτῶν = *any citizen who happened to be present at the time*.    <sup>h</sup> Neut. of τίς. ἁμαρτάνειν τι = *to commit any fault*.    <sup>i</sup> = ἐζήτεον.

### b) Translate into Greek.

1. They expunged the law, that they might cut-off the vexatious-informations. 2. The young-man is admiring *his* (own) horse. 3. The boy evidently admires<sup>10</sup> the Hoplite. 4. The orators had evidently not persuaded even themselves. 5. The orator was there, that he might persuade the people of the Athenians. 6. The generals were there, that they might sharpen the passions of the people. 7. The peacocks lay wind-eggs. 8. Who saw the men from the Piræus? 9. Most men (*say*: 'the most of men') love honors and honorary-privileges.

## LESSON XXXV.

*Some of the Passive Tenses.*

## 254. Passive.

<i>Present.</i>	<i>Imperfect.</i>	<i>Future.</i>	<i>Aorist.</i>
ομαι	όμην	θήσομαι	θην

255. The Imperfect and Aorist take the augment ; the terminations beginning with θ will affect the final consonant of a *mute root*, because *θ* when two mutes come together, they must be of the same order of breathing (i. e. both *smooth* mutes, both *middle*, or both *aspirate*). Hence to retain the θ, we must change the *final consonant* of the root (called the *characteristic*) into the corresponding aspirate. Thus

any *p*-sound with θ = φθ,

any *k*-sound with θ = χθ.

256. Hence, (a) τριβ-θήσομαι = τριφθήσομαι : πεμπ-θήσομαι = πεμφθήσομαι.—'Αλειφ-θήσομαι requires no change.

b) Πλεκ-θήσομαι = πλεχ-θήσομαι : φλεγ-θήσομαι = φλεχ-θήσομαι.—Βρεχ-θήσομαι requires no change.

c) A *t*-sound before θ is changed into *s*. Hence ψευδ-θήσομαι = ψευσ-θήσομαι : πειθ-θήσομαι, πεισ-θήσομαι.

257. a) Verbs whose root ends in πτ, κτ, ζ, σσ, ττ, are lengthened forms from simpler roots. The final consonant of that *simpler root* is called the *true characteristic*.

b) The true characteristic of verbs in πτ is a *p*-sound (π, β, or φ).

c) The true characteristic of verbs in κτ is a *k*-sound (κ, γ, or χ).

d) The true characteristic of verbs in ζ is *usually* δ (a *t*-sound) : but sometimes a *k*-sound (235. 2. c).

e) The true characteristic of verbs in σσ, ττ, is *usu-*

*ally* a *k*-sound : but sometimes a *t*-sound (235. 2. *d*).—Hence

258. *a*) Verbs in *πτ* follow the *p*-sounds, and have fut. and aor. *φ-θήσομαι, φ-θην*.

*b*) Verbs in *κτ*, and *usually* those in *σσ, ττ*, follow the *k*-sounds, and have *χ-θήσομαι, χ-θην*.

*c*) Verbs in *ζ* *usually* follow the *t*-sounds, and have *σ-θήσομαι, σ-θην*.

*d*) Verbs in *αω, εω, οω*, lengthen the *characteristic* vowel, as in the Future Active, by (usually) changing *α, ε, ο*, into *η, η, ω*, respectively.

### 259. EXAMPLES.

	Present.	Imperfect.	Future.	Aorist.
<i>p</i> -sounds	τρίβ-ομαι	ἐ-τριβ-όμην	τριφ-θήσομαι	ἐ-τρίφ-θην
	πέμπ-ομαι	ἐ-πεμπ-όμην	πεμφ-θήσομαι	ἐ-πέμφ-θην
	τυπτ-ομαι	ἐ-τυπτ-όμην	τυφ-θήσομαι	ἐ-τύφ-θην.
<i>k</i> -sounds	πλέκ-ομαι	ἐ-πλεκ-όμην	πλεχ-θήσομαι	ἐ-πλέχ-θην
	λέγ-ομαι	ἐ-λεγ-όμην	λεχ-θήσομαι	ἐ-λέχ-θην
	ἄρχ-ομαι	ἤρχ-όμην	ἄρχ-θήσομαι	ἤρχ-θην.
<i>t</i> -sounds	ψεύδ-ομαι	ἐ-ψευδ-όμην	ψευσ-θήσομαι	ἐ-ψεύσ-θην
	πείθ-ομαι	ἐ-πειθ-όμην	πεισ-θήσομαι	ἐ-πέισ-θην.
ζ.	θανμάζ-ομαι	ἐ-θανμαζ-όμην	θανμασ-θήσομαι	ἐ-θανμάσ-θην.
σσ, ττ	τάσσ-ομαι	ἐ-τασσ-όμην	ταχ-θήσομαι	ἐ-τάχ-θην.
	τάττ-ομαι	ἐ-ταττ-όμην		

### 260. Pure Verbs :

φιλέ-ω	φιλοῦμαι*	ἐ-φιλούμην	φιλη-θήσομαι	ἐ-φιλῆ-θην
τιμά-ω	τιμῶμαι†	ἐ-τιμώμην	τιμη-θήσομαι	ἐ-τιμή-θην
δουλό-ω	δουλοῦμαι‡	ἐ-δουλούμην	δουλω-θήσομαι	ἐ-δουλώ-θην
λύω	λύομαι	ἐ-λυ-όμην	λυ-θήσομαι	ἐ-λύ-θην.

261. NOTE. The verbs whose characteristic is a *liquid*, have more peculiarities, and will be treated of separately.

262. Terminations : *ομαι*, both in *Present* and *Fut.*, as in Pres. of deponent verbs (*η, εται, &c.*). Cf. 151.

\* = φιλέ-ομαι, ἐ-φιλε-όμην.

† = τιμά-ομαι, ἐ-τιμα-όμην.

‡ = δουλό-ομαι, ἐ-δουλο-όμην.



IMPERF. ὀμην, ου, ετο̃	ὀμεθα, εσθε, οντο	ὀμεθον, εσθον, ἐσθην
AOR. ην, ης, η	ημεν, ητε, ησαν	ητᾶν, ἦτην

263. NOTE. The other persons of the *contracted* forms (σύμην, ὥμην) will not be used at present.

264. The terminations of the participles are :

*Pres.*      *Fut.*      *Aor.*

ὀμενος    θησόμενος    θείς (*cum acuto*)

(θης-)ό-μενος, -μένη, -μενον, regular

-θείς, -θείσα, -θέν, G. -θέντος, &c. (Pdm. 34.)

265. *On the augment of verbs compounded with a preposition.*

a) The general rule is, that the augment *follows the preposition.*

b) The final vowel of the prepositions that end in a vowel, is elided, except in *περί* and *πρό*. *Προ-ε* is often changed by what is called *crasis* [Note 11] into *προῦ* (the breathing being marked over the υ): *ἀπο-βάλλω*, *ἀπ-έ-βαλλον*: but *περι-βάλλω*, *περι-έ-βαλλον*, *προ-βάλλω*, *προ-έ-βαλλον* = *προῦ-βαλλον*.

c) The prepositions *ἐν*, *σύν*, have often undergone a change by being *assimilated* to the initial consonant of the verb according to the following laws :

ν before a *p*-sound, or ψ, becomes μ.

ν before a *k*-sound, or ξ, becomes γ.

ν before a liquid becomes that liquid.

266. When *ἐν*, *σύν*, have been thus *assimilated*, they will resume their *natural* form before *ε*.

	(by assimilation)	(Imperf.)
ἐν-βάλλω	= ἐμ-βάλλω	ἐν-έ-βαλλον
συν-βάλλω	= συμ-βάλλω	συν-έ-βαλλον
ἐν-κλείω	= ἐγ-κλείω	ἐν-έ-κλειον
ἐν-χέω	= ἐγ-χέω	ἐν-έ-χεον
ἐν-μένω	= ἐμ-μένω	ἐν-έ-μενον
ἐν-λείπω	= ἐλ-λείπω	ἐν-έ-λειπον.

d) Ἐκ will become ἐξ before a vowel : ἐκ-βάλλ-ω, ἐξ-έ-βαλλον.

## 267. VOCABULARY 28.

To educate, παιδεύ-ειν.

Mars's hill, the hill of the Areopagus, Ἀρειος πάγος (Ἀρειος = Martius).

Kindly, εὐμενῶς.

To receive, ὑποδέχ-εσθαι.

To worst, κακίζ-ειν.

The Mede (= Xerxes), ὁ Μῆδος.

Retreat, ἀναχώρησις, εὖς, ἡ.

Circuit (of walls, &c.), περίβολος, οὐ, ὁ.

Every-where, on all sides, πανταχῷ (or χῇ).

To carry farther out, to extend, ἐξάγ-ειν.

To send down (to a country nearer the coast), καταπέμπ-ειν.

Satrap, σατράπης, οὐ, ὁ.

To torture, put to the rack, βασανίζ-ειν : (βάσανος, touch-stone, test ; torture.)

Marriage, γάμος, οὐ, ὁ.

To keep silence, hold one's tongue, σιωπᾶν (= αἰεῖν).

To dissolve, to destroy (i. e. a form of government), καταλύ-ειν.

Democracy, δημοκρατία, ας, ἡ.

Oligarchy, ὀλιγαρχία, ας, ἡ.

To slay, to murder, φονεύ-ειν.

Tyrant, τύραννος, οὐ, ὁ. (In the Greek sense, one who ruled by his own will, not by law ; usually after having obtained absolute power in a state that ought to be free.)

Teacher, διδάσκαλος, οὐ, ὁ.

To be tempest-tossed, to be tossed by a storm, χειμάζ-εσθαι.

To put in at, land at, προσμίσγ-ειν (with dat.).

Tarentum, Τάρας, -αντος, ὁ.

More quickly, more easily, ὤττω.

To acquit, ἀπολύ-ειν.

## Exercise 33.

### 268. a) Translate into English.

1. Ὁ Κῦρος ἐπαιδεύθη ἐν τοῖς Περσῶν νόμοις.
2. Ἀπὸ τοῦ Ἰλισσοῦ λέγεται ὁ Βορέας τὴν Ὀρεῖθιαν ἀρπάσαι· λέγεται αὐτὸ καὶ ὁ λόγος, ὡς ἐξ Ἀρείου πάγου ἡρπάσθη.
3. Κακισθέντας ὑμᾶς οὐδεὶς εὐμενῶς ὑποδέξεται.
4. Μετὰ τὴν τοῦ Μήδου ἀναχώρησιν μείζων ὁ περίβολος πανταχῇ ἐξήχθη· τῆς τῶν Ἀθηναίων πόλεως.
5. Κῦρος κατ-ε-πέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε καὶ Φρυγίας καὶ Καππαδοκίας.
6. Ἀρ' οὐκ ἐβασανί-

σθησαν οἱ δοῦλοι ; 7. Τὴν ἐν Ἑρετρίᾳ ὀλιγαρχίαν τὴν τῶν ἱππέων Διαγόρας δὴ<sup>α</sup> κατέλυσεν ἀδικηθεὶς περὶ γάμον. 8. Ὁ κριτὴς ὑβρισθεὶς ὑπὸ τούτου οὐ σιωπᾷ. 9. Ὁ Ἑκτωρ ὑπὸ τοῦ Ἀχιλλέως ἐφονεύθη. 10. Τῷ ἀδελφῷ ὑπὸ τοῦ αὐτοῦ διδασκάλου ἐπαιδευθήτην. 11. Πολλὰ δημοκρατίαι ὑπὸ τῶν τυράννων κατελύθησαν. 12. Ψευδῆσομαι τῶν ἐλπίδων. 13. Ὁ Γύλιππος χεῖμασθεὶς ἐς τὰ μάλιστα<sup>δ</sup> τῷ Τάραντι προσμίσγει. 14. Εἰ νυνὶ σοῦ<sup>ε</sup> ἀκούσας ἐλθεῖν<sup>ς</sup> πεισθήσομαι, πολὺ θάττον ὑπ' αὐτοῦ καὶ πάλιν ἐλθεῖν πεισθήσομαι. 15. Οἱ τοῦ βιβλιοπώλου δοῦλοι ἐβασανίζοντο.

<sup>α</sup> The *Ilissus*, a river in Attica. For the fable of *Boreas* and *Orithyia*, see Keightley's Mythol. <sup>β</sup> = to have carried off. <sup>γ</sup> μέλ-  
ζων ἐξήχθη, lit. was carried out larger, i. e. was carried further out, and  
so became larger. Hence μέλζων is a *proleptic* (= anticipative) predi-  
cate ; as in μέγας ἠύξθη ('he was increased great' =) he grew great.

<sup>δ</sup> The adv. μάλιστα (= maxime) is here used *adverbially* with the  
article and *prep.* Translate, 'with extreme violence,' 'most violently.'

<sup>ε</sup> σοῦ, gen. after ἀκούειν = to listen to (an adviser). <sup>ς</sup> ἐλθεῖν, to go.

### b) Translate into Greek.

1. O slaves, you will be examined-by-torture. 2. His slaves having been examined-by-torture, he will be acquitted. 3. You were both taught by the same master. 4. You will all be insulted by these persons. 5. I will not be persuaded to do this.' 6. The Mede was disappointed of his expectation. 7. Gylippus, being seized by the wind, is carried-out to sea. 8. The garlands shall be woven. 9. The slaves of Xenophon were insulting the wise geometer. 10. We were all taught wisdom by the same teacher.

## LESSON XXXVI.

*Middle Voice.*

269. Besides the *Active* and *Passive Voices*, the Greek language has a *Middle Voice*, which denotes an action (1) *done* by the agent *to himself*; or (more commonly) one which (2) *he does for his own benefit*; or (3) *gets done for his own benefit*.

The relation, however, to *oneself* is often much more distant and obscure.

*Middle* verbs may be considered *Deponents*, when their *middle force* is so slight, that they appear to have the simple meaning of *active* verbs.

Obs. The *Middle Voice* does not belong to all the verbs that are capable of receiving the meanings just mentioned.—The pupil must never *assume* its existence without authority.

270. ➤ It is only for the *Futures* and *Aorists* that the *Middle Voice* has forms of its own. For the *Present*, *Imperfect*, *Perfect*, and *Pluperfect*, it does not differ *in form* from the *Passive*.

271. Such *Middle Verbs* as may be considered *Deponents*, are divided into

1. *Deponents Middle* = those with *Future* and *Aorist* of the *middle* form.
2. *Deponents Passive* = those whose *Aorist* is of the *passive form*; their *Future* is mostly of the *middle* form.

272. The terminations of the *Future* and *Aor. Middle* are (for all but *liquid* verbs: see 274):

	FUT.	AOR.
Indic.	σομαι	σάμην
Infin.	σεσθαι	σασθαι
Particip.	σόμενος	σάμενος

273. These terminations are appended like *σω, σα*, in the *Active* (141); the *Aor.* taking the augment (123, 124) in the *Indicative*, but not in the Moods and Participle.

μετα-πέμπομαι	μετα-πέμψομαι	μετ-ε-πεμψάμην
δέχομαι	δέξομαι	ἐ-δεξάμην
ἀλείφομαι	ἀλείψομαι	ἡλειψάμην
δουλό-ομαι	δουλώσομαι	ἐ-δουλώσάμην
λούομαι	λούσομαι	ἐ-λουσάμην

Both for *Act.* and *Mid.* *a* after any of the letters in *ρει* (i. e. *ρ, ε, or ι*) is lengthened into *ā* (not *η*); but *χράομαι, χρήσομαι*, is an exception. *Ἀκροάομαι* makes *ἀκροάσομαι*.

274. Verbs whose roots end in a *liquid*, have for the terminations of the *Fut.* and *Aor. Mid.* *οῦμαι* and *άμην*, the *radical* vowel being shortened in the *Future* and lengthened in the *Aorist*, as in the *Active Voice* (237).

275. The terminations of the *Fut. Indic.* (except for *liquid* verbs) are the same as those of the *Present Indic.* (151).

IMPERF.	όμην	ου	ετο
	όμεθα	εσθε	οντο
	όμεθον	εσθον	έσθην
AOR.	(σ)άμην	(σ)ω	(σ)ατο
	(σ)άμεθα	(σ)ασθε	(σ)αντο
	(σ)άμεθον	(σ)ασθον	(σ)άσθην

276. The *Fut.* of the *liquid* verbs is :

οῦμαι	ἦ or εἶ	εἴται
σύμεθα	εἴσθε	οὔνται
οῦμεθον	εἴσθον	εἴσθην

## 277. VOCABULARY 29.

(Learn ἐλυσάμην. λύσομαι. ἐλυσάμην. Paradigm 58.)

*Provide myself with, παρασκευάζομαι* (παρασκευάζ-ω, *to prepare, provide*).

*Enslave to myself, subjugate, δουλοῦμαι* (= δουλό-ομαι) : δουλώ τινα τῷ βασιλεῖ.

*To wage war* (from one's own resources, &c.), πόλεμον ποιεῖν = *to cause a war*.

ποιεῖσθαι, 1) sibi facere; 2) sibi faciendum curare; 3) putare, credere; e. g. in δεινὸν ποιεῖσθαι, *to think it a terrible thing*.

*To make it for oneself* (i. e. in one's judgment) of less value than = *to think any thing of less importance than, περὶ ἐλάττωτος ποιεῖσθαι τι*.

(*I give myself to taste* =) *I taste* (of), gen. γεύομαι. Γεύειν = *to give another to taste*.

*I wash* (myself), λού-ομαι.

*To anoint myself, ἀλείφ-εσθαι*.

*To brighten, to polish, λαμπρύνειν* : λαμπρύν-εσθαι, *to polish* (any thing of one's own).

*To cease, leave off, παύ-εσθαι* (παύ-ω, *stop another, make to cease*).

*To begin* (to do any thing, i. e. by applying my own strength, &c.), ἀρχ-εσθαι.

*I advise a person, συμβουλεύω τι* : *I consult with him, συμβουλεύομαι τι*.

(*Give counsel to myself* =) *determine, resolve, βουλεύ-ομαι*.

(*I make trial of myself* =) *try, endeavor, πειρά-ομαι*.

*I hide, conceal myself, ἀποκρύπτ-ομαι* (ἐμάντον, Plat.) : also, (nearly as in the Act.) *to hide, conceal*.

*To go through, relate, διηγέ-ομαι*.

*To revenge myself on, to punish, τιμωρέ-ομαι*.

*To serve in the field, to serve, to march, στρατεύ-ομαι*.

*To strike, παί-ειν* : Mid. if to strike part of oneself.

*Thigh, μηρός, οὐ, δ.*

*Shield, ἀσπίς, ἀσπίδ-ος, ἡ.*

*Companion, ἐταῖρος, ου, δ.*

*To transgress, παραβαίν-ειν*.

*Jail, ἰστίον, ου, τό.*

*Rudder, πηδάλιον, ου, τό.*

*Pilot, κυβερνήτης, ου, δ.*


*To ward off, ἀμύν-ειν* : Mid. *to ward off from one's self*; also *to revenge oneself upon any body* (acc. of person : *on account of or for any thing, ὑπέρ τινος*).

*To enjoin, to command, ἐντέλλ-εσθαι*.

*To rush, ὀρμᾶν* (= -άειν.)

(*To show forth from oneself* =) *to declare, ἀποφαίν-εσθαι*.

*I prepare, κατασκευάζ-ω* : *I prepare for myself* = *I build, I equip* (vessels), *κατασκευάζ-ομαι*.

 (1) A middle verb may take a reflexive pronoun, *ἐμαντῶ*, *-όν*, *ἐαυτῶ*, *-όν*, &c. (2) The *Active* may be used with the reflexive pron.: *σφάττειν ἐαυτόν*.

### Exercise 34.

278. a) *Translate into English.*

1. Τελαμὼν ὁ Αἰακοῦ μεθ' Ἡρακλέους ἐπὶ Λαομέδοντα ἐστρατεύσατο. 2. Ὀλίγον<sup>a</sup> πρὸ τῶν Μηδικῶν<sup>b</sup> καὶ τοῦ Δαρείου θανάτου, ὃς μετὰ Καμβύσην Περσῶν ἐβασίλευσεν, οἱ περὶ τὴν Σικελίαν τύραννοι τριήρεις κατεσκευάσαντο. 3. Πρῶτον διηγήσασθαι βούλομαι τὰ πραχθέντα τῇ τελευταίᾳ ἡμέρᾳ.<sup>c</sup> 4. Οὐκ ἐγὼ σε ἀποκτενῶ, ἀλλ' ὁ τῆς πόλεως νόμος, ὃν σὺ παραβαίνων περὶ ἐλάττονος τῶν ἡδονῶν ἐποίησω. 5. Οὐδὲν ἀποκρυψάμενος ἅπαντα διηγήσομαι ὑμῖν τὰ πεπραγμένα. 6. Πειράσομαι μεθ' ὑμῶν<sup>d</sup> τὸν ἄνδρα τιμωρήσασθαι. 7. Πάντες ἐλούσαντο. 8. Εἰς βαλανεῖον ἦκω λουσόμενος.<sup>e</sup> 9. Ταῦτ' ἀκούσας ὁ Κῦρος ἐπαίσατο τὸν μηρόν. 10. Ὁ Κῦρος πᾶσαν τὴν Ἀσίαν κατ-ε-στρέψατο. 11. Ἅγις οὐκ ἐκ παρέργου<sup>f</sup> τὸν πόλεμον ἐποίησατο. 12. Οἱ στρατιῶται ἐλαμπρύνοντο τὰς ἀσπίδας. 13. Ἐν τῷ ἔξω<sup>g</sup> δρόμῳ ἠλείφοντο ἐταῖροί τε τινες αὐτοῦ καὶ αὐτός. 14. Οἱ πολῖται τοὺς πολεμίους ὑπὲρ πολλῶν ἀδικημάτων ἀμύνονται. 15. Ὁ στρατηγὸς τοῖς στρατιώταις ἐνετείλατο ἐπὶ τοὺς πολεμίους ὀρμήσαι. 16. Ὁ κριτής τὴν γνώμην ἀπεφώνηατο.

<sup>a</sup> a little.

<sup>b</sup> τὰ Μηδικὰ (the Median affairs =) the Persian invasion.

<sup>c</sup> Dat. of time: ἐν is expressed when there is no adjective or other attributive.

<sup>d</sup> with you = with your assistance.

<sup>e</sup> ἐκ παρέργου ποιεῖσθαι, to make it a bye-business; to treat it as a thing of little (or secondary) importance.

<sup>f</sup> ὁ ἔξω (= exterior), the outer.

b) *Translate into Greek.*

1. The enemy will march against our city. 2. We will deliberate about the safety of the citizens. 3. The

Greeks marched against the Persians. 4. All men wish to taste of honor. 5. The pilot provided himself with sails and rudders for his ship<sup>s</sup> that were good for nothing. 6. His companions having anointed-themselves are coming hither. 7. The Mede will not enslave Europe. 8. After he had washed,<sup>ss</sup> the children were brought<sup>h</sup> to<sup>ss</sup> him. 9. We will declare our opinions. 10. We revenged ourselves on the Lacedæmonians for their invasion of Attica.

<sup>s</sup> ship, ναῦς : see Irregular Substantives, Note 9. <sup>h</sup> φέρειν (ferre), to bring (= carry), has irreg. aor. pass. ἠνέχθην. See List VII., Pdm. 74.

## LESSON XXXVII.

\* *Av with Imperfect and Aorist of the Indicative.*

279. The particle *äv* has a *conditional* force (= *si forte*). With the *Imperfect Indicative* this particle is usually translated by '*would —;*' the *Aorist Indic.* by '*would have —.*'

280. But sometimes the *Imperfect* with *äv* is translated by '*would have —.*' This is when *continuance* or *repeated occurrence* at a past time is to be intimated.

ἐ-λυ-ον *äv*, solverem (*I would loosen*).

ἐ-λυσ-α *äv*, solvissem (*I would have loosened*).

1. εἰ ἐκέλευες, ἐποιοῦν *äv* (*si juberēs, facerem*), *if you ordered me, I would do it.*

2. εἰ ἐκέλευσας, ἐποίησα *äv* (*si jussisses, fecissem*), *if you had ordered me, I would have done it.*



3. εἰ μὴ ἐκέλευσας, οὐκ ἂν ἐποίησα (*nisi jussisses, non fecissem*), *if you had not ordered me, I would not have done it.*

Obs. (a) that the *Aor.* with εἰ is rendered by the *English Pluperfect*: (b) that 'not' with εἰ is μή.

On the place of ἂν, see Note 10.

## 281. VOCABULARY 30.

*To care for, κηδεσθαι.*

*To be on one's guard, φυλάττεσθαι (cavēre): ποιεῖν τι, I am on my guard against doing any thing; I am careful not to do it.*

*To deprive (acc. of person, gen. of thing), ἀποστερεῖν (= -είν).*

*To hinder, κωλύειν.*

*Consideration, reputation, dignity, ἀξίωμα, -ατος, τό.*

*To differ, διαφέρειν: hence (to be distinguished favorably from =) to excel, to surpass (gen. of person, acc. of thing, or ἔν τινι).*

*Dreadful, terrible, δεινός, ή, όν.*

*To value, τιμᾶσθαι (= -άεσθαι): ἐτιμησάμην ἂν πρό πολλῶν χρημάτων, answers to our 'I would have given a great deal' (lit. 'would have valued beyond much money').*

*So large, τηλικούτος (tantus), Pdm. 52.*

*To be able, δύνασθαι (irreg. inf.) = posse, with adjectives of quantity (like multum, plus, minus, tantum valere, &c.), = 'to have much (more, so much) power.'*

*Sophist, σοφιστής, οὔ, ό.*

*To conquer, κρατεῖν (= -είν), with gen.*

*To wall in, to wall round, τεχνίεσθαι:—ἔρυμα (lit. to wall round a stronghold =), to construct a fortified camp.*

*Brazier, coppersmith, χαλκοτύπος, ου, ό.*

*Worker in iron, blacksmith, σιδηρεύς, έως, ό.*

*Worker in leather, shoemaker, saddler, σκυτεύς, έως, ό.*

*To work, perform, ἐργάζεσθαι (= operari): it changes ε into ει in the augmented tenses.*

*Workshop, ἐργαστήριον, ου, τό.*

*Carpenter, τέκτων, -ονος, ό.*

## Exercise 35.

### 282. a) Translate into English.

1. Εἴ τι ἐμοῦ ἐκήδου, οὐδενός ἂν οὕτως μ' ἀποστερεῖν ἐφυλάττου, ὥς ἀξιώματος καὶ τιμῆς. 2. Εἴ μὴ ὑμεῖς ἐκωλύετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα. 3. Εἰ

τὸ ἔχειν οὕτως, ὥσπερ τὸ λαμβάνειν, ἡδὺ ἦν, πολὺ ἂν διέφερον εὐδαιμονία οἱ πλούσιοι τῶν πενήτων. 4. Ὁ θάνατος οὐδὲν δεινόν, ἐπεὶ<sup>a</sup> καὶ Σωκράτει ἂν ἐφαίνετο. 5. Ἐγὼ πρὸ πολλῶν ἂν χρημάτων ἐτιμηςάμην τηλικούτον δύνασθαι τὴν φιλοσοφίαν, ὅσον οἱ σοφισταὶ λέγουσιν. 6. Εἰ μὴ μάχῃ ἐκράτησαν, τὸ ἔρῡμα τῷ στρατοπέδῳ οὐκ ἂν ἐτειχίσαντο. 7. Οἱ χαλκοτύποι καὶ οἱ τέκτονες καὶ οἱ σιδηρεῖς καὶ σκυτεῖς καὶ γραφεῖς πάντες πολεμικὰ ὄπλα κατεσκεύαζον· ὥστε τὴν πόλιν ὄντως ἡγήσω ἂν πολέμου ἐργαστήριον εἶναι. 8. Οἱ παῖδες πρὸς φιλοσοφίαν ἄριστα<sup>b</sup> ἐπαιδεύθησαν. 9. Κόννος ὁ Μητροβίου ἐμοῦ κάκτιον<sup>c</sup> ἐπαιδεύθη. 10. Κλεόφαντος πολλὰ καὶ θάυμαστα εἰργάζετο, ἃ ὁ πατὴρ αὐτὸν ἐπαιδεύσατο.<sup>d</sup>

<sup>a</sup> ἐπεὶ, *since*; a conditional clause is implied: *since* if it were so; or, '*since otherwise*;' '*else*.'

<sup>b</sup> Neuter adj. ἄριστος, *best*: κακίων, *worse*. Neuter Adjectives are often used *adverbially*: the plural of the *superlative* is the more common; the singular of the *comparative*.

<sup>c</sup> The Middle Voice sometimes means to *get a thing done* (269, 8). Hence παιδεύεσθαι = *to have a person taught* (erudendum curare). The *Aor.* has here the force of *Pluperf.*

### b) *Translate into Greek.*

1. In this way (οὕτως) you would have been well trained to virtue. 2. Let them rejoice<sup>e</sup> in being trained to virtue. 3. Let no one suppose you to say, that we ought to look to advantage, and not to what is just.<sup>d</sup> 4. If we had not been excellently trained up to virtue, we should not ever have conquered our desires. 5. If these things were true, I should not hinder you.

<sup>d</sup> τὸ δίκαιον.

## LESSON XXXVIII.

283. *Moods of Present Pass. and Mid. First Aorist Middle.*


Indicative.	Imper.	Subjunc.	Optative.	Infinitive.	Participle.
Pres. λύ-ομαι	λύ-ου	λύ-ωμαι	λυ-οίμην	λύ-εσθαι	λυ-όμενος
Aor. ἐ-λυσ-άμην	λύσ-αι	λύσ-ωμαι	λυσ-αίμην	λυσ-ασθαι	λυσ-άμενος

PRESENT.			
Indicative.	Imperative.	Subjunctive.	Optative.
S. λύ-ομαι λύ-ῃ λύ-εται	λύ-ου λυ-έσθω	λύ-ωμαι λύ-ῃ λύ-ηται	λυ-οίμην λύ-οιο λύ-οιτο
P. λυ-όμεθα λύ-εσθε λυ-ονται	λύ-εσθε λυ-έσθωσαν or λυ-έσθων	λυ-ώμεθα λύ-ησθε λύ-ωνται	λυ-οίμεθα λύ-οισθε λύ-οιτω
D. λυ-όμεσθον λύ-ησθον λύ-εσθον	λύ-εσθον λυ-έσθων	λυ-ώμεσθον λύ-ησθον λύ-ησθον	λυ-οίμεσθον λύ-οισθον λυ-οίσθην

284. (*First*) *Aorist Middle* (in liquid verbs without *s*).

Indicative.	Imperative.	Subjunctive.	Optative.
S. ἐ-λυ-σάμην ἐ-λύ-σω ἐ-λύ-σατο	λῦ-σαι λυ-σάσθω	λύ-σωμαι λύ-σῃ λύ-σῃται	λυ-σαίμην λύ-σαιο λύ-σαιτο
P. ἐ-λυ-σάμεθα ἐ-λύ-σασθε ἐ-λύ-σαντο	λύ-σασθε λυ-σάσθωσαν or λυ-σάσθων	λυ-σώμεθα λύ-σῃσθε λύ-σονται	λυ-σαίμεθα λύ-σαισθε λύ-σαιτω
D. ἐ-λυ-σάμεσθον ἐ-λύ-σασθον ἐ-λυ-σάσθην	λύ-σασθον λυ-σάσθων	λυ-σώμεσθον λύ-σῃσθον λύ-σῃσθον	λυ-σαίμεσθον λύ-σαισθον λυ-σαισθην

285.  Βούλομαι (*velle*) and ὀλομαι (*putare*) take *ει* (not *η*) in the second singular of the Present Indicative.

286. The *Optative*, in principal sentences, stands in *wishes* (whence the name *Optative*): λύ-οιμι, *may I loosen* (habitually): λύσ-αιμι, *may I loosen* (once).

287. With εἰδε (= *utinam*) the *Optative* refers to

the present or future, the *Aorist Indicative* to the past, which, being past, is *unalterable*.

εἴδε λύ-οιεν, λύσ-αιεν (utinam solverent), *would that they would loosen.*

εἴδε ἔλυσαν (utinam solvissent), *would that they had loosened.*

## 288. VOCABULARY 31.

To be benefited, to derive advantage, ὠφελείσθαι (= εἰσθαι).

A fed animal, βύσκημα, -ατος, τό.

Plur. cattle (as fed for the butcher).

To make rich, πλουτίζ-ειν : pass. to grow rich or be enriched.

Ungrateful, ἀχάριστος, ον.

Elder (= senior), an aged person, πρεσβύτερος, ον, ό. (A compar. adj.)

Brother, ἀδελφός, οὔ, ό.

To receive, ἀποδέχ-εσθαι.

Flute, αὐλός, οὔ, ό.

If (with subj.), εἰάν (= εἰ ἄν).

Native, national, ἐγχώριος, ον.

To work, ἐργάζ-εσθαι.

To go, ἔρχ-εσθαι.

Quiet, ἡσυχος, ον.

To be concealed from, escape the notice of, λανθάν-ειν (latere), with acc.

To rail at, λοιδορεῖσθαι (= εἰσθαι), with dat.

Middle, in the middle, μέσος, η, ον (medius).

To be poor, πέν-εσθαι.

To do, fare, πράττ-ειν (with adv.): εὖ πράττειν, to fare well, to be prosperous.

To delight, ἡδ-εσθαι (delectare).

To think, οἶ-εσθαι.

## Exercise 36.

### 289. a) Translate into English.

1. Ἡδέσθω ὑπὸ λόγων ὠφελούμενος ὁ νέος. 2. Μη-  
δεὶς οἰέσθω με λέγειν, ὥς ἔστι δικαιοσύνη διδακτόν. 3.  
Εἰ ἀπὸ βοσκημάτων οἷει δεῖν πλουτίζεσθαι, τῶν βοσκη-  
μάτων ἐπιμέλου. 4. Δεινὸν τοῖς πρεσβυτέροις λοιδορή-  
σασθαι. 5. Ὁ βασιλεὺς ἐνίκησε τοὺς Γελωνοὺς αὐτὸς  
ἐπ' αὐτοὺς στρατευσάμενος. 6. Γενναίως μαχώμεθα περὶ  
τῆς πατρίδος. 7. Ἀναγκαῖόν ἐστι τὸν υἱὸν πείθεσθαι τῷ  
πατρί. 8. Πολλοὶ ἀγαθοὶ πένονται. 9. Νόμοις τοῖς

ἐγγωρίοις ἔπεσθαι καλόν ἐστιν. 10. Μὴ ἀποδέχου τῶν φίλων τοὺς πρὸς τὰ φαῦλά σοι χαρίζομένους. 11. Ἐκα-  
στος ἡσυχος μέσσην τὴν ὁδὸν ἐρχέσθω. 12. Οἱ πολῖται  
τοῖς νόμοις πειθέσθων. 13. Τῷ ἀδελφῷ μοι ἔπεσθον.  
14. Εἰ βούλει καλῶς πράττειν, ἐργάζου. 15. Ἐὰν  
βούλῃ καλῶς πράττειν, ἐργάζου. 16. Ψευδόμενος οὐδεὶς  
λανθάνει πολλὸν χρόνον. 17. Οἱ Λακεδαιμόνιοι μετ' αὐ-  
λῶν ἐστρατεύοντο. 18. Εἶδε πάντες ἄνευ ὀργῆς βουλευ-  
οιντο. 19. Δύο καλὸν ἵππῳ εἰς τὴν πόλιν ἡλαντέςθην.  
20. Ἐὰν πένη, ὀλίγοι φίλοι. 21. Εἶδε τὴν γνώμην καὶ  
σὺ ἀποφήναιο.

*b) Translate into Greek.*

1. If (ἐὰν) the soldiers fight courageously, they will  
be admired. 2. Sons should obey their fathers. 3. Let  
not an ungrateful man be deemed a friend. 4. Would  
that you would go-on-the-expedition yourself! 5.  
Would that the king had himself marched against the  
Geloni! 6. Let us obey (*say*: 'follow') the laws of  
the state. 7. Let nobody rail-at an aged man. 8.  
Let nobody rail-at this old man.

## LESSON XXXIX.

### *Moods of Aorist Passive, and Fut. Pass.*

290. Indic.	Imp.	Subj.	Opt.	Inf.	Particip
ἦν	ἦθι	ᾧ	εἴην	ῆναι	εἷς

## 291. EXAMPLES.

Indicative.	Imperative.	Subjunctive.	Optative.
FUTURE.			
λυ-θήσομαι	(none.)	(none.)	λυ-θησοίμην
FIRST AOR.			
S. ἐ-λύ-θην		λυ-θῶ	λυ-θείην
ἐ-λύ-θης	λύ-θητι	λυ-θῇς	λυ-θείης
ἐ-λύ-θη	λυ-θητω	λυ-θῇ	λυ-θείη
P. ἐ-λύ-θημεν		λυ-θῶμεν	λυ-θείημεν, -θείμεν
ἐ-λύ-θητε	λύ-θητε	λυ-θῆτε	λυ-θείητε, -θείτε
ἐ-λύ-θησαν	λυ-θητωσαν	λυ-θῶσι(ν)	λυ-θείησαν, -θείεν
	or -θέντων		
D. ἐ-λύ-θητον	λύ-θητον	λυ-θῆτον	λυ-θείητον, -θείτον
ἐ-λυ-θητην	λυ-θητων	λυ-θῆτην	λυ-θείητην, -θείτην

292. Λύοιμι ἄν, solvam. λύσαιμι ἄν, solvam, solve-  
rim : both in English, *I would, should, or (sometimes) may, might loosen*. This Optative with ἄν is often  
used (as *credam, crediderim, &c.* in Latin) to give a  
courteous tone of *doubt* and *diffidence* to an opinion  
positively entertained. It is often translated by the  
*future* : λύοιμι ἄν, *I will loosen*.

293. The *Present* Optative with ἄν denotes a *continued* or *repeated* action ; the *Aorist* Optative a *single, definite* one, considered by itself, and without any intimation of its *duration*.

294. In dependent sentences, the *Present* and *Future* are regularly followed by the Subjunctive ; the *Historical* tenses *usually* by the Optative (but with many exceptions). Μανθάνομεν (μαθησόμεθα) ἵνα (ὥς, ὅπως) παιδευόμεθα (παιδευθώμεν), *discimus (discemus) ut erudiamur (eruditi simus)* ; ἐμανθάνομεν (Aor. ἐμά-  
θουεν\*) ἵνα (ὥς, ὅπως) παιδευοίμεθα (παιδευθείημεν), *discebamur (didicimus), ut erudiremur (eruditi essemus)*. Just so : ἐὰν (ὅταν) μανθάνητε, παιδεύεσθε (παι-

\* ἔμαθον is what is called a *Second Aorist* from μανθάνω (List IV. Pdm. 74) : its fut. is of *Mid.* form, μαθήσομαι.

δενδῆσεσθε), *si (quum) discatis (discitis), erudimini (erudiemini)*; but εἰ (ὅτε) μανθάνοιεν, ἐπαιδεύοντο, *si (quum) discerent (discebant), erudiebantur*.

295. The *Subjunctive* and *Optative* of the *Aorist*, when connected with particles of *time* and *condition*, and with the *relative* used *indefinitely* or *hypothetically* (when, that is, *who* = *whoever*, *whosoever*, or *if any one*), answer to the Latin *futurum exactum*: ἐάν, ὅταν, ὅς ἂν μάθῃ, εἴσεται, *si, quum, qui* (= *quicunque*) *didicerit, intelliget*; εἰπεν ὅτι, εἰ, ὅτε, ὃς μάθοι, ἐπιστήσεται (or ἐπιστήσοιτο), *dixit, si, quum, qui* (= *quicunque*) *didicisset, intellecturum esse*.

296. The pupil should observe that, in the examples just given (which are intended for his imitation), the relative ὅς, and the adverbs of *time* (ὅτε) and *condition* (εἰ), take ἄν when they are connected with the *Subjunctive*; and that the εἰ and ὅτε are combined with this ἄν, and thus assume the forms ἐάν, ὅταν. So ἐπεὶ, ἐπειδὴ (*quum, postquam*), coalesce with ἄν into the forms ἐπ'άν or ἐπ'ήν, and ἐπειδάν. The ἄν does not coalesce with ὅπου, *where*; ὅποι, *whither*, &c.

297. The force added by ἄν to relative pronouns and particles (see Note 10), is that of the Latin *-cunque*, the English *-ever, -soever*. Thus ὅπου ἂν στρατοπεδεύωνται (= *where they encamped, if haply they did encamp* =) *wherever they encamped*.—With the *Optative* without ἄν they have this force in such sentences as those in 295.

## 298. VOCABULARY 32.

To throw around themselves, to surround themselves with, περιβάλλ-εσθαι. To entrench themselves, περιβάλλεσθαι τάφρον.

To encamp, στρατοπεδεύ-εσθαι.  
Trench, τάφος, οὐ, ἡ.  
Multitude of hands or of workmen, πολυχρηρία, ας, ἡ.

*Easily*, εὐπετῶς.

*Naturally, reasonably*, εἰκότως.

*Cowardly*, δειλός, ἡ, όν.

*Absurdly*, ἀλογία, ας, ἡ.

*I asked*, ἠρώμην. See ἔρομαι, List I.

*Exemption* (from taxes, &c.), ἀτέλεια, ας, ἡ.

*To compel*, ἀναγκάζ-ειν.

*Quiet*, ἡσυχία, ας, ἡ. *To keep quiet*, ἡσυχίαν ἔχειν.

*To converse*, διαλέγ-εσθαι (with dat.).

*Younger*, νεώτερος, α, ον.

*I sail, take a voyage*, πλέ-ω (Aor. ἔπλευ-σα).

*A seed* (of a pomegranate, &c.), κόκκος, ου, ό.

*Pomegranate*, ροιά, ας, ἡ.

*To open*, ἀνοίγ-ειν.

*I said*, εἶπον (-ες, -ε).

*To judge, pronounce a judicial sentence*, κρίν-ειν.

*To be worsted*, ἡττ-ᾶσθαι (= ἀ-εσθαι).

*To leave*, λείπ-ειν.

*Supreme, valid*, κύριος, α, ον.

*To hold an* (ἀρχή) *office or magistracy*, ἀρχ-ειν.

*Wealth*, πλοῦτος, ου, ό.

*Receptacle, grave*, θήκη, ης, ἡ.

*To move, to disturb*, κιν-εῖν (= -εῖν).

*Insatiably desirous* (not to be filled), ἀπληστος, ον (with gen.).

### Exercise 37.

Obs. In Example 4, ταῦθ', οὗθ', are for ταῦτα, οὗτε. The short final vowel being elided by *apostrophe*, the smooth mute (τ) is changed into the aspirate (θ), because the next word begins with an aspirated vowel.

#### 299. a) Translate into English.

1. Οἱ βάρβαροι, ὅπου ἂν στρατοπεδεύωνται, τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν. 2. Οὐκ ἂν εἰκότως δειλὸς νομίζοιτο ὁ τοιοῦτος; 3. Πολλὴ ἂν ἀλογία εἴη, εἰ φοβοῖτο\* τὸν θάνατον ὁ τοιοῦτος. 4. Ταῦθ' ὥς οὐ παρὰ τὸν νόμον ἐστίν, οὗτ' ἂν Ἀνδροτίων ἔχοι<sup>1</sup> λέγειν, οὗθ' ὑμεῖς πεισθεῖητε. 5. Ἡδέως ἂν ἔγωγε ἐροίμην<sup>2</sup> Λεπτίνην, τίς αὐτὴ ἡ ἀτέλειά ἐστιν. 6. Ἐσκόπουν [= ἐ-σκόπε-ον] τίν' ἂν τρόπον<sup>3</sup> ἡσυχίαν ἔχειν Ἀθηνόδωρος ἀναγκασθεῖη. 7. Οἱ ἄνθρωποι τούτοις μάιστα ἐθέλουσι πείθεσθαι, οὓς ἂν<sup>4</sup> ἡγῶνται βελτίστους εἶναι. 8. Εἰ νεώτερος ἦν, οὐκ ἂν ἐπιστολὴν ἔπεμπον, ἀλλ' αὐτὸς ἂν σοι πλεύσας<sup>5</sup> ἐνταῦθα διελέχθην. 9.



Δαρείος ῥοιὰν μεγάλην ἀνολίξας,<sup>a</sup> πυθόμενου<sup>c</sup> τινὸς τί ἂν ἔχειν βούλοιτο τοσοῦτον, ὅσον ἐστὶ τῶν κόκκων τὸ πλήθος, εἶπε· Ζωπύρους· ἦν δὲ<sup>e</sup> ἀνὴρ ἀγαθὸς καὶ φίλος ὁ Ζώπυρος. 10. Κἂν βασιλεὺς τι προστάξῃ κρίναι τῶν μὴ δικαίων, οὐ κρινούμεν.

<sup>a</sup> = φοβέ-οιτο. <sup>b</sup> ἔχειν sometimes = *to have in one's power, to be able.* <sup>c</sup> We should render τοῖσις... οὖς ἂν... by 'those whom;' but the meaning is, *those, whoever they may be, whom:* in Latin, *parere iis, quos putent* (not *quos putant*). <sup>d</sup> πλέ-ειν (*navigare*) makes Aor. ἔπλευσα. <sup>e</sup> *having opened*... ἤνοιξα, Aor. of ἀνοίγω (in the more classic Greek Aor. ἀνέφξα). <sup>f</sup> πυθόμενος, *having asked.* Ἐπυθόμην is a *Second Aorist* from πυθάνομαι. List IV. <sup>g</sup> In Latin, *erat autem Zopyrus, &c. we should use 'now (Zopyrus was...).'*—See δειλός. τοιοῦτος, Pdm. 52. Give Fut. and Aor. (Act.) of νομίζω, and go through them.

b) *Translate into Greek.*

1. We will do this, that all the citizens may obey the laws. 2. We did this, that all the citizens might obey the laws. 3. If the Greeks are worsted (*p*),<sup>\*</sup> none will be left (*Opt. with ἂν*). 4. If you punish those who commit-injustice (*p*), your laws will be good and supreme. 5. If you do not punish the boy, he will be wicked. 6. How would the soldiers march? 7. It is necessary, wherever men hold-office from their wealth, that this should be an oligarchy. 8. If you were not a bad man, and insatiably-desirous of wealth, you would not disturb the graves of the dead. 9. He<sup>a</sup> said that the barbarians, wherever they encamped, easily entrenched their camp by reason of (*διά, c. acc.*) their multitude-of-hands. 10. Would you wish to injure rather than to be injured?

<sup>a</sup> See Example 1 in *a*; but make the change as in 295: *entrenched* may be either *Present Optat.* or *Present Indicative.*

<sup>\*</sup> (*p*) means that the *preceding* clause is to be translated by a *participle*.

## LESSON XL.

*Perfect Active.*

300. *Reduplication.*] The Perfect takes a *reduplication*, when the verb can receive one.

301. The reduplication is *a syllable prefixed, made up of the initial consonant of the verb and ε* (τυπ, τε-τυπ). But if the verb begins with an aspirate mute, the smooth mute of the same organ is used for the reduplication : φευγ, πεφευγ.

302. The Perfect does not take the reduplication, but the simple augment instead of it, when the verb begins with ρ ; with a *double consonant* (32) ; with *two consonants* not being a *mute* and *liquid* ; or with γν, γλ, βλ.


ψαλλ-, ἐ-ψαλλ-. γνω-, ἐ-γνω-. μνημ-, ἐ-μνημ-.

a) Of those in βλ, βλέπω, βλασφημέω, and sometimes βλαστάνω, take the reduplication.

b) Those beginning with γλ now and then take the reduplication. γλῦφω, γέγλυμαι.—ἐγλυμαι is more classical.

303. When the Perfect does not take a reduplication, it takes an *augment* : ζητέ-ω, ἐ-ζήτη-κα.

 The reduplication or augment of the Perfect remains through the moods and in the participle.

304. When the Perfect takes a reduplication, the *Pluperfect* prefixes the augment to  But when the Perfect takes an augment, the Pluperfect makes no further change :

τέ-τυφα, ἐ-τετόφειν.  
ἐ-ζήτηκα, ἐ-ζήτηκειν.

305. Verbs that begin with ρ, double ρ after the augment ; and the Perfect and Pluperfect take the syl-

labic augment (123), not the reduplication : ῥάπτω, ἔρραφα, ἐρράφειν.

306. The termination of the *Perfect Active* is *κα* or *ά* ; that of the *Pluperfect* *κειν* or *είν* : the rough breathing over the *α* and *ει* being used to indicate, that the *final consonant* of the root is to be changed into *its aspirate\** if it is a *smooth* or *middle* mute.

### 307. I. MUTE VERBS :]†

	Term.	Pres.	Perf.	Pluperf.
a) P-roots + those in πτ	ά	τύπτ-ω	τέ-τυφ-α	έ-τε-τύφ-ειν
b) K-roots + those in κτ	ά	πλέκ-ω	πέ-πλεχ-α	έ-πε-πλέχ-ειν
c) T-roots ( <i>i</i> -mute thrown away)	κα	πείθ-ω	πέ-πει-κα	έ-πε-πεί-κειν
d) ζ-roots : mostly as c, 258	κα ‡	κομίζ-ω	κε-κόμυ-κα	έ-κε-κομί-κειν
e) σσ- (ττ-) roots : mostly as b, 258	ά §	τάσσ-ω	τέ-ταχ-α	έ-τε-τάχ-ειν

308. II. LIQUID VERBS : characteristic λ, μ, ν, ρ ; or λλ.] Termination *κα*, the vowel of the root being shortened as in Future. (Hence φαίν-, φαν-.) But

a) Monosyllable roots with *ε* or *ει* change their vowel-sound into *α*.

b) Roots in *ν* change *ν* into *γ* before *κα*.

\* By 'its aspirate' is meant the aspirate of the *same* organ. See 30, 31.

† Roots are called *pure* or *impure*, according as they end in a *vowel* or in a *consonant*.—*Impure* roots are divided into *mute* or *liquid* roots, according as the *characteristic* (that is, the *last letter of the root*) is a *mute* or a *liquid*.

*Mute* roots are divided into roots ending in a *P-sound* ; roots ending in a *K-sound* ; roots ending in a *T-sound* (30) ; which may be called, for the sake of shortness, *P-roots*, *K-roots*, *T-roots*.

‡ The ζ-roots that are *softened* from an original K-root (see 257), form their Perfect like the K-roots.—Of these however (which are principally verbs expressing some *sound*), the *Perf. Act.* is hardly ever found.

§ The σσ- (ττ-) roots that are strengthened from an original T-root (257), form their Perfect like the T-roots.

- c) But some in  $\nu$  throw away the  $\nu$ : especially, κρίνω (*judge*), κλίνω (*bend*), τείνω (*stretch*), reject the  $\nu$  (the vowel being *shortened*, and, in the case of τείνω, changed into  $\tilde{a}$  by rule a).\*

Pres.	Fut.	Perf.	Pluperf.
στέλλ-ω	στελ-ῶ	ἔ-σταλ-κα	ἔ-στάλ-κειν
φαίν-ω	φᾶν-ῶ	πέ-φαγ-κα ( <i>rare</i> )	ἔ-πε-φάγ-κειν
βραδύν-ω	βραδύν-ῶ	βε-βράδν-κα	ἔ-βε-βραδύ-κειν
κρίν-ω	κρίν-ῶ	κέ-κρί-κα	ἔ-κε-κρί-κειν
κλίν-ω	κλίν-ῶ	κέ-κλι-κα†	ἔ-κε-κλί-κειν
τείν-ω	τεν-ῶ	τέ-τα-κα	ἔ-τε-τά-κειν

(With the exceptions of κέρικα, τέτικα, τέτακα, the Perfect Active from verbs in  $\nu\omega$  is hardly found in good Attic writers. *Kr.*)

Μέν-ω, νέμ-ω, form their Perfects as if from μενέω, νεμέω: μεμένηκα, νενέμηκα.

309. III. PURE VERBS: termination κα with vowel (if short) lengthened.

Pres.	Fut.	Perf.	Pluperf.
τιμά-ω	τιμήσ-ω	τε-τίμη-κα	ἔ-τε-τιμή-κειν
φιλέ-ω	φιλήσ-ω	πε-φίλη-κα	ἔ-πε-φιλή-κειν
δουλό-ω	δουλώ-σω	δε-δούλω-κα	ἔ-δε-δουλώ-κειν
δακρύ-ω •	δακρύ-σω	δε-δάκρυ-κα	ἔ-δε-δακρύ-κειν

310. Terminations of the Perf. and Pluperf. Indic.

Perf.	α, ας, ε	ἄμεν, ἄτε, ᾠσι(ν)	ᾄτον, ᾄτον
Pluperf.	ειν, εις, ει	εἰμεν, εἰτε, εἰσαν (less commonly εἰσαν).	εἶτον, εἶτην

311. Moods.

Indic.	Imper.	Subj.	Opt.	Infjn.	Partcp.
ἔλκυκ-α	ε	ω	οιμι	έναι	ώς
				(paroxytone)	(oxytone)

ε, έτω, &c. }  
ω, ης, η, &c. } as in *Present*.  
οιμι, οis, οi, &c. }

ώς, υῖα, ός } See Paradigm 35, b.  
ότος, υῖας, ότος }

## 312. VOCABULARY 33.

*Belonging to women, γυναικείος, α, ον.*

*To go into, put on, ἐνδύ-ειν.*

*To pursue, ἐπιδιώκ-ειν.*

*To go under, to set (of the sun, &c.), καταδύ-ειν.*

*To loosen, destroy, καταλύ-ειν.*

*To be about or going to do any thing, μέλλ-ειν : τὸ μέλλον, the future.*

*To prophesy, προφητεύ-ειν.*

*To bring forth, φύ-ειν : πέφυκα = natura comparatus sum.*

*Concord, unity, ὁμόνοια, ας, ἡ.*

*Attire, dress, στολή, ἡς, ἡ.*

*To govern (a state), πολιτεύ-ειν.*

*Word, ἔπος, οὐς, τό : pl. epic poetry.*

*To be in earnest, σπουδάζ-ειν : perf. ἐσπούδακα = I am in earnest, as a fixed, permanent state ; I am eager or in a hurry.*

*Tragedy, τραγῳδία, ας, ἡ.*

*Making, composition, ποίησις, εως, ἡ.*

*To pollute, μαιν-ειν.*

*To deny, ἀρνείσθαι (= -έεσθαι), Dep. pass. (i. e. with aor. of pass. form in θην).*

*To practise, to premeditate (a speech), μελετᾶν (= -άειν).*

## Exercise 38.

## 313. a) Translate into English.

1. Οἱ πολέμιοι ἑκατὸν πόλιντας πεφονεύκασιν. 2. Φερεκύδης ἔλεγε, μηδενὶ θεῷ τεθυκέναι. 3. Νέος πεφῦκῶς πολλὰ χρηστὰ μάνθανε. 4. Ὁ μάντις τὰ μέλλοντα καλῶς πεπροφήτευκεν. 5. Τὰ τέκνα εὖ πεπαίδευκας. 6. Μήδεια τὰ τέκνα πεφονευκυῖα ἔχαιρεν. 7. Οἱ Λακεδαιμόνιοι Πλαταιὰς κατελέλυσαν. 8. Σαρδανάπαλος σπολὴν γυναικείαν ἐνεδεδύκει. 9. Ὅτε ἥλιος κατεδεδύκει, οἱ πολέμιοι ἐπλησίαζον. 10. Πεφύκασιν ἅπαντες καὶ ἰδίᾳ καὶ δημοσίᾳ ἀμαρτάνειν. 11. Ἀνεὺ ὁμονοίας οὐκ ἂν εὖ πολιτευθεῖν πόλιν. 12. Ἐπὶ μὲν ἐπῶν ποιήσει Ὀμηρον ἔγωγε μάλιστα τεθαύμακα, ἐπὶ δὲ τραγῳδίᾳ Σοφοκλέα. 13. Τὸν σώφρονα βίον τοῦ ἀκολάστου ἡδὶώ κεκρίκαμεν. 14. Ἐγὼ τὸν λόγον μεμελετηκέναι φημὶ καὶ οὐκ ἂν ἀρνηθεῖην.

QUES. What is the English of ποιήσασιν ἂν ? Decline ἔπος, ποίησις. Give the Tenses of θαυμάζω, μελετᾶω.

3. ... ..  
... ..  
... ..

b) *Translate into Greek.*

1. Have we not judged the temperate ° *to be* happier than the intemperate? 2. I have often wondered-at the geometer's wisdom. 3. I have sent you the notes ° that I have by (παρὰ) me. 4. This ° man has polluted the temple of Hermes (= *Mercury*). 5. The sycophant has not kept his oaths. 6. If we had done this, Philip would not have been behaving insolently ° for so long a time (*acc.*).

° ὑπόμνημα, τό.

## LESSON XLI.

*Perfect and Pluperfect Active, continued. Sentences introduced by ὅτι, ὥς.*

314. Κλέπτω, πέμπω, τρέπω (*steal, send, turn*), take ° in the penult of Perfect and Pluperf. Act. So λέγω (*gather*) in its compounds, with irregular augment εἰ.

Hence κέκλοφα, πέπομφα, τέτροφα, ξυν-εἶλοχα, ἐξ-εἶλοχα.

315. The Perfect Participle with ὦ, εἶην (*Subj. and Opt. respectively, of εἶμι, sum*) is often used as the *Subjunctive* and *Optative* of the *Perfect* and *Pluperfect*. They denote a *still continuing* state more strongly than the regular forms.

316. The *Perfect Participle* is also used with ἔσομαι (*ero*) to form a *Future Perfect* : πεποιηκὼς ἔσομαι, *fecero*.

317. Liquid verbs whose characteristic is μ, and a few whose characteristic is ν or λ, undergo *metathesis* (that is, a *transposition of letters*) before the κα, κειν, are added ; the short vowel of the root is then length-

ened as for *pure* verbs.—Several such verbs must be considered *irregular*, because either the *Present* has been irregularly strengthened, or they form their *Future* or *Aorist* irregularly. Such verbs are :

Present in use.	Short Root.	By <i>metathesis</i> .	Perfect.
κάμν-ω ( <i>laboro</i> )	καμ-	κμα-	κέ-κμη-κα
τέμν-ω ( <i>cut</i> )	τεμ-	τμε-	τέ-τμη-κα
θνήσκ-ω ( <i>die</i> )	θαν-	θνα-	τέ-θνη-κα
βάλλ-ω ( <i>cast</i> )	βαλ-	βλα-	βέ-βλη-κα
καλέ-ω ( <i>call</i> )	καλ-	κλα-	κέ-κλη-κα

Γιγνώσκω forms its Fut. and Perf. as if from γνο-; its Future is of Middle form. Γιγνώσκ-ω, γνώσομαι, ἔγνωκα.

318. The Optative of the Aorist has the meaning of a *præteritum* in dependent sentences introduced by ὅτι, ὥς ('*that*'), and in *dependent interrogative sentences*, e. g. those with εἰ (*if* =) '*whether*.'

319. In these sentences the *Indicative* is used after a *principal tense*. After an *historical tense* this Indicative becomes *regularly* the *Optative*; but very frequently this change does not take place, the *Indicative* being retained after a past tense just as after a present one.\*

320. The *Future* of the *Optative* is strictly confined to the office of taking the place of the Future of the *Indicative* in *oblique narration* (that is, when a person's sentiments, words, &c. are *related* by another using a past tense). Hence it may be used in the sentences we are now speaking of, when they are dependent on a *verbum declarandi* in a past tense.

*He says that he will*

come,

λέγει ὅτι ἥξει

*He said that he would*

come,

εἶπεν ὅτι ἥξει

or ἔλεξεν ὅτι ἥξει.

\* The Present tense is usually retained where we should rather

321. From many verbs, and especially from many *mute* verbs of the *P*- and *K*- sounds, which have a *monosyllabic root*, no *Perfect* and *Pluperfect Active* can be produced. (*Kr.*)

### 322. VOCABULARY 34.

To steal, κλέπτ-ειν.

To throw away, ἀποβάλλ-ειν.

To call, καλεῖν (= -έειν).

Intemperate, ἀκρατής, ἐς (with gen.).

Wailing, crying, κλαῦμα, -ατος, τό. Κλαῦμα γίγνεται τινι = he, any body, will cry, or have reason to cry.

To consider, σκοπεῖσθαι (= -έεσθαι).

Madness, λύσσα, ης, ἡ (rabies).

To fall upon, ἐμπίπτ-ειν, with dat. : perf. πέπτωκα (as if from πτό-ω); verb. irreg. List VII.

Violence, impetuosity, σφοδρότης, ητος, ἡ.

Hope, expectation, ἐλπίς, ἰδος, ἡ.

(For the Opt. of εἰμί see Pdm. 68.)

### Exercise 39.

#### 323. a) Translate into English.

1. Μὴν οὐ κέκλοφας τὴν νίκην ; 2. Εἶπεν ὅτι οἱ στρατιῶται ἀποβεβληκότες εἶεν τὰ ὅπλα. 3. Οὐδὲ τοὺς παῖδας ὀργῇ χρή κολλάζειν τοὺς τὸν τῆς ἀλώπεκος σκύμνον κεκλοφότες. 4. Γαστρὸς ἀκρατὴ κεκλήκαμεν τὸν ἄνδρα διὰ τὴν σφοδρότητα τῶν περὶ ἐδωδὴν ἐπιθυμιῶν καὶ πόσιν. 5. Ὅταν οἱ δεσπότες ἐσπουδάκωσι, κλαύματα τοῖς δούλοις γίγνεται. 6. Εἰ, ῥαθυμούντων ἡμῶν, ὁ βασιλεὺς ὥς αἰεὶ τι μεῖζον τῶν ὑπαρχόντων δεῖ πράττειν ἐγνωνκὼς ἔσται, σκοπεῖσθε εἰς τί ποτ' ἐλπίς ταῦτα τελευτήσαι. 7. Ἐδείσαν οἱ Κερασούντιοι μὴ λύσσα τις ὥσπερ κυσὶν ἡμῖν ἐμπεπτῶκοι. 8. Τῇ ὑστεραίᾳ\* ἦκεν ἄγγελος λέγων, ὡς ὁ πατὴρ τέθνηκεν. 9. Λέγει (præs. histor.) ὅτι πέντε ἡμερῶν ἄξει (οἱ ἄξει) αὐτοὺς ὅθεν ὄψονται τὴν θάλατταν. 10. Ἐρόμην αὐτοὺς εἰ μέλλουσιν (οἱ μέλλουσιν) τοὺς παῖδας κολλάσαι.

\* The next day ; ἡμέρᾱ understood.

expect it to be changed into the Imperfect : ἡρόμην τίνας εἰσὶν, more frequently than τίνας ἦσαν, rogabam quoniam essent.



b) *Translate into Greek.*

1. Has he not invited you to dinner? 2. Are you not angry with those who have stolen the game? 3. He said that the king had cut off the prisoner's head. 4. He said that Aristodemus was dead. 5. He told me that the soldier had thrown away his arms.

## LESSON XLII.

*Perfect Passive.*

324. There is only one *and* the same *form* for the *Perfect Passive* and the *Perfect Middle*: their *reduplication* and *augment* follow the same rules as the Perf. Active (301, sqq.).

325. (The pupil must *by no means* suppose that a Perfect in *μαι* is *both Passive and Middle*. It is only *some* verbs that are used in a Middle sense.)

326. The terminations of the Perf. and Pluperf. of the Passive and Middle are respectively *μαι, μην*: but the initial *μ* causes certain *euphonic* changes of the *characteristics*, according to the following laws:

- a) Any *p*-sound (or *πτ*) with  $\mu = \mu\mu$   $\left\{ \begin{array}{l} \text{τέ-τριβ-μαι} \\ = \text{τέ-τριμ-μαι} \end{array} \right.$
- b) Any *k*-sound (or *κτ*) with  $\mu = \gamma\mu$   $\left\{ \begin{array}{l} \text{πέ-πλεκ-μαι} \\ = \text{πέ-πλεγ-μαι} \end{array} \right.$
- c) Any *t*-sound with  $\mu = \sigma\mu$   $\left\{ \begin{array}{l} \text{πέ-πειθ-μαι} \\ = \text{πέ-πεισ-μαι} \end{array} \right.$

d) (1) The *ζ* roots usually follow the *t*-sounds, and take *σμαι, σμην*; but (2) the few whose roots originally ended in a *k*-sound take *γμαι, γμην*.

e) The *σσ-* (*ττ-*) roots usually follow the *k*-sounds, and take *γμαι, γμην*; but the few whose roots originally ended in a *t*-sound take *σμαι, σμην*.

f) The *liquid* roots require no change except in those in *νω*. Of these (1) verbs in *αινω*, *υνω*, generally reject the *ν*, and make compensation for its loss by *ς*: but (2) a few *assimilate* the *ν* to the *μ* (that is, take *μμ* for *νμ*), (3) a *very* few reject the *ν*, and make compensation for it by *lengthening* the vowel of the penult: (4) *Κρίνω*, *κλίνω*, *τείνω*, reject the *ν* (as in *Perf. Act.*, 308, *c*: the last with the same change of *ει* into *α*); and retain the short vowel of the Future.

327. Pure verbs usually lengthen a short or doubtful vowel.

	Present.	Perfect.	Pluperfect.
a)	τρίβ-ω	τέ-τριμ-μαι	ἐ-τε-τρίμ-μην ( <i>rub</i> )
b)	δέχ-ομαι	δέ-δεγ-μαι	ἐ-δε-δεγ-μην ( <i>receive</i> )
c)	ψεύδ-ω	ἔ-ψευς-μαι	ἐ-ψεύς-μην ( <i>deceive</i> )
	πείθ-ω	πέ-πειθ-μαι	ἐ-πε-πείθ-μην ( <i>persuade</i> )
d) { 1.	θαυμάζ-ω	τε-θαύμας-μαι	ἐ-τε-θαυμάς-μην ( <i>wonder-at</i> )
2.	στηρίζ-ω	ἐ-στήριγ-μαι	ἐ-στηρίγ-μην
e) 1.	μαιν-ω	με-μίας-μαι	ἐ-με-μίας-μην ( <i>pollute</i> )
2.	αἰσχύν-ω	ἤσकुμ-μαι	ἤσकुμ-μην ( <i>shame</i> ; -ομαι, <i>am</i>
3.	τραχύ-νω	τε-τράχῡ-μαι *	ἐ-τε-τραχύ-μην [ <i>ashamed</i> ])
4. {	κρίν-ω	κέ-κρί-μαι	ἐ-κε-κρί-μην † ( <i>judge</i> )
	τείν-ω	τέ-τά-μαι	ἐ-τε-τά-μην ( <i>stretch</i> )
5.	στέλλ-ω	ἔ-στάλ-μαι	ἐ-στάλ-μην ( <i>send</i> )
f)	ποιέ-ω	πε-ποίη-μαι	ἐ-πε-ποίη-μην ( <i>make</i> )
	τιμά-ω	τε-τίμη-μαι	ἐ-τε-τιμή-μην

(Observe that *αι* of *Perf. Pass.* is considered short in *accentuation*.)

328. The terminations are :

Perfect.			Pluperfect.		
μαι,	σαι,	ται,	μην,	σο,	το,
μεῖσα,	σῖς,	νται,	μεῖσα,	σῖς,	ντο,
μεῖσον,	σῖσον,	σῖσον.	μεῖσον,	σῖσον,	σῖσιν.

λέ-λῡ-μαι	λε-λύ-μεσα	λε-λύ-μεσον
λέ-λυ-σαι	λέ-λυ-σῖς	λέ-λυ-σῖσον
λέ-λυ-ται	λέ-λυ-νται	λέ-λυ-σῖσον
ἐλε-λῡ-μην	ἐλε-λύ-μεσα	ἐλε-λύ-μεσον
ἐλέ-λυ-σω	ἐλέ-λυ-σῖς	ἐλέ-λυ-σῖσον
ἐλέ-λυ-το	ἐλέ-λυ-ντο	ἐλε-λύ-σῖσιν

\* Also *τε-τράχυσ-μαι*.

† So *κλίνω*.

The terminations that begin with  $\mu$  will of course all cause the same euphonic changes:  $\tau\acute{\epsilon}\tau\mu\text{-}\mu\alpha\iota$ ,  $\tau\epsilon\tau\acute{\iota}\mu\text{-}\mu\epsilon\delta\alpha$ , &c.; but those that begin with  $\sigma$ ,  $\tau$ , will cause *other* changes (which will be given in the next Lesson). The pupil can, at present, only be expected to form *all the persons of pure verbs* and of some *liquid verbs*.

329. The participle is  $\text{-}\mu\acute{\epsilon}\nu\omicron\varsigma$  (*paroxytone*),  $\text{-}\mu\acute{\epsilon}\nu\eta$ ,  $\text{-}\mu\acute{\epsilon}\nu\omicron\nu$ .

330.  $\tau\rho\acute{\epsilon}\pi\text{-}\omega$  (*turn*),  $\sigma\tau\rho\acute{\epsilon}\phi\text{-}\omega$  (*twist*), change  $\epsilon$  of the root into  $\alpha$  in the Perf. and Pluperf. Passive ( $\tau\acute{\epsilon}\tau\rho\alpha\mu\mu\alpha\iota$ ,  $\acute{\epsilon}\sigma\tau\rho\alpha\mu\mu\alpha\iota$ ).  $\tau\rho\acute{\epsilon}\phi\text{-}\omega$ , *to bring up* (*nutrio*), also undergoes this change: its root is  $\text{\textcircled{\scriptsize D}}\rho\epsilon\phi$ : the  $\text{\textcircled{\scriptsize D}}$  is changed into  $\tau$ , to avoid the proximity of the *two* aspirates ( $\text{\textcircled{\scriptsize D}}$  and  $\phi$ ): but when the  $\phi$  disappears, *the \text{\textcircled{\scriptsize D}} returns*: hence Perfect Pass.  $\tau\acute{\epsilon}\text{-}\text{\textcircled{\scriptsize D}}\rho\alpha\mu\text{-}\mu\alpha\iota$ .

### 331. VOCABULARY 35.

*Lawgiver*, νομοθέτης, ου, ὁ. (νόμος, τιθέναι, ponere).

*To adorn, to arrange or order*, κοσμεῖν (= -έειν).

*Perfectly*, παντελῶς.

*Thing learnt, lesson* (learnt), μάθημα, ατος, τό. (μαθ-, short root of μάθασθαι.)

*To pollute*, μαιν-ειν.

*To juggle*, γοητεύ-ειν.

*To pay court to*, θεραπεύ-ειν.

*To set free*, ἀπαλλάττ-ειν. PASS. or Mid. *to be released from* or *to set oneself free from* = *to remove or depart from* (with gen.).

*Unclean, impure*, ἀκάθαρτος, ου.

*Brutish*, βηριώδης, es.

*I sit still*, κάθημαι (sedeo), a perf. form. Pdm. 71.

*Irrational, senseless*, ἄλογος, ου.

*Music*, μουσική (τέχνη, art, understood).

*Gymnastics*, γυμναστική (τέχνη, understood).

*To be divided into factions, to be distracted by factions*, στασιάζ-ειν.

*To disturb*, ταρασσ-ειν, or ταραττ-ειν. PASS. *to be in a state of disorder or anarchy*.

*House, family*, οἰκία, as, ἡ.

*Of or belonging to a tyrant*, τυραννικός, ἡ, ὄν.

*Panthēa, Pántheia*, as, ἡ.

*To order, arrange, appoint*, τάσσ-ειν or τάττ-ειν (fut. -ξω).

*To move*, κινεῖν (= -έειν).

## Exercise 40.

## 332. a) Translate into English.

1. Ἡ πόλις ὑπὸ τοῦ νομοθέτου εὖ τε καὶ παντελῶς κεκόσμηται. 2. Ἀνάγκη<sup>a</sup> τὸ μάθημα ἐν αὐτῇ τῇ ψυχῇ λαβόντα<sup>b</sup> ἀπιέναι<sup>c</sup> ἢ βεβλαμμένον ἢ ὠφελημένον. 3. Τῶν ποιητῶν μεμιασμένη ἡ ψυχὴ καὶ ἀκάθαρτος τοῦ σώματος ἀπαλλάττεται, ἅτε θεραπεύουσα<sup>d</sup> τοῦτο καὶ γεγορευμένη ὑπ' αὐτοῦ ὑπὸ τε τῶν ἐπιθυμιῶν καὶ ἡδονῶν. 4. Περὶ τὰ κεκρυμμένα τῶν πραγμάτων ἀνάγκη<sup>a</sup> πολλοὺς φόβους γίνεσθαι. 5. Ἡ Πάνθεια ταχὺ πάνυ καὶ πασὼν ἐφαίνετο διαφέρουσα<sup>e</sup> τῶν ἄλλων καίπερ<sup>f</sup> κατημένη κεκαλυμμένη τε καὶ εἰς<sup>g</sup> γῆν ὁρώσα.<sup>h</sup> 6. Ἡ οὐ καλῶς προσέταττον οἱ ἐπὶ τούτοις<sup>i</sup> τεταγμένοι νόμοι, παραγγέλλοντες τῷ πατρὶ τῷ σῷ σε ἐν μουσικῇ καὶ γυμναστικῇ παιδεύειν; 7. Φίλιππος Θετταλοῖς στασιάζουσι καὶ τεταραγμένοις ἐπὶ<sup>k</sup> τὴν τυραννικὴν οἰκίαν ἐβοήθησεν. 8. Πολλή<sup>l</sup> που<sup>m</sup> κακία πολιτείας οὕτως αἰσχροῦς τὰς γυναῖκας εἶναι τετραμμένας. 9. Ὁ ἀκράτης τὸ σῶμα τῇ θη- Τρέχει  
ριώδει καὶ ἀλόγῳ ἡδονῇ ἐπιτρέψας ἐνταῦθα τετραμμένος<sup>n</sup> Τρέχει

<sup>a</sup> sc. ἐστί.  
λαμβάνειν, List IV.

<sup>b</sup> having received: acc. partic. from λάβων,  
<sup>c</sup> to go away (ἀπ-εἰμι: ἀπό, εἰμι, ἴδο, Pdm.

68). Supply as acc. to the Infin. 'a man.'

<sup>d</sup> ἅτε θεραπεύουσα

= quippe quæ colat.

<sup>e</sup> διαφ. governs gen.

<sup>f</sup> καίπερ =

quavis with participles: very seldom with finite verbs.

<sup>g</sup> =

ὁρά-ουσα.

<sup>h</sup> πρὸ (enclit.) = opinor.

<sup>i</sup> lit.: 'will live

turned (here =) hither,' i. e. will live with reference to this.

QUES. What is the difference between αὐτὸς ὁ βασιλεὺς and ὁ αὐτὸς βασιλεὺς? 8. Why is πολλή printed with the acute?

## b) Translate into Greek.

1. We have the times of our life appointed by the gods. 2. Thus the whole would be both a well-ordered and well-appointed thing. 3. These things have not

yet been moved. 4. The damsel has her face covered. 5. The city had been adorned with very excellent laws. 6. The souls of the wicked have been juggled by sensual pleasures. 7. Alas ! I have been deceived of my hopes. 8. Some go-away injured, and others even benefited.

## LESSON XLII.\*

### *Persons and Moods of Perfect Passive.*

333. The same changes that take place before *μαι*, will of course take place before *μεδον*, *μεδα* :

τέ-τυμ-μαι, βέ-βρεγ-μαι, πέ-πεισ-μαι,  
τε-τύμμεδα, βε-βρέγμεδα, πε-πέισμεδα.

334. From the terminations beginning with *σθ*, the *σ* is *thrown away*, when the root ends in a consonant. Hence the *p* and *k* mutes, being conformed to *θ*, will be the *aspirates* :

τέ-τριφ-θον, λέ-λεχ-θον, βέ-βρεχ-θον, &c.  
for τέ-τριβ-σθον, λέ-λεγ-σθον, βέ-βρεχ-σθον, &c.

A *t*-mute will become *σ*, or, which is the same thing, the *t*-mute is thrown away before *σθον* (πέ-πει-σθον for πέ-πειθ-σθον).

335. The changes for *ν* before *μ* have been already given. The *ν* can be retained before both *σ*, *τ*, and *θ*. Hence πέφαν-σαι, πέφαν-ται, πέφαν-θον, &c.

336. By applying, in this way, the rules for the euphonic changes [Note 8], we shall find that, when the root ends in a *mute* or *ν*, these letters assume the following forms when combined with the initial consonant of the termination.

p-sounds.	k-sounds.	t-sounds.	ν.
S. μμ, ψ, πτ,	γμ, ξ, κτ,	σμ, σ, στ,	μμ or σμ, νσ, ντ,
P. μμ, φς, —	γμ, χς, —	σμ, σς, —	μμ or σμ, νς, —
D. μμ, φς, φς.	γμ, χς, χς.	σμ, σς, σς.	μμ or σμ, νς, νς.

Of course the 2nd pers. singular (being a σ termination) will have the same consonant as the *Fut.*; the 2nd and 3rd dual, and 2nd plur. (ς terminations) the same as the *Aor. 1. Pass.*

337. The termination of the third person plural, νται, cannot be attached to mute roots. A circumlocution is used instead of it: the Perfect Participle with εἰσι(ν), are. So the Perf. Partcp. with ἦσαν for third plural of the *Pluperfect*.

338.

SINGULAR.

λείπω, leave.	βρέχω, wet.	ψεύδω, cheat.	αἶρω, lift up.	φαίνω, show.
λείμμαι	βέβρεγμαι	ἔψευσμαι	ἦρμαι	πέφασμαι
λέλειψαι	βέβρεξαι	ἔψευσαι	ἦρσαι	πέφανσαι
λείπται	βέβρεκται	ἔψευσται	ἦρται	πέφανται

PLURAL.

λελείμμεθα	βεβρέγμεθα	ἐψεύσμεθα	ἦρμεθα	πεφάσμεθα
λέλειψε	βέβρεχε	ἔψευσε	ἦρσε	πέφανσε
λελειμμένοι	βεβρεγμένοι	ἐψευσμένοι	ἦρμένοι	πεφασμένοι
εἰσίν	εἰσίν	εἰσίν	εἰσίν	εἰσίν

DUAL.

λελείμμετον	βεβρέγετον	ἐψεύσμετον	ἦρμετον	πεφάσμετον
λέλειψον	βέβρεχον	ἔψευσον	ἦρσον	πέφανσον
λέλειψον	βέβρεχον	ἔψευσον	ἦρσον	πέφανσον

So Pluperfect: ἐλελείμμεν, ἐλέλειψο, ἐλέλειπτο, &c.

339. MOODS.

Indic.	Imper.	Subj.	Opt.	Infinitive.	Particp.
μαι	σο	partcp. with ᾧ *	partcp. with εἶην	σθαι	μένος.

340. In the Imperative, Infinitive, and Participle, the forms are produced, as in the Indicative, by the ejection or change of conso-

\* There occur, however, a few *Subjunctives* and *Optatives* of the *Perf. Pass.* from verbs whose characteristic is adapted for receiving the termination of the Subjunctive, and the ι of the Optative. It is only, however, from κτάομαι, μυνήσκω, and καλέω, that such forms are at all common.

nants. The Participles (as  $\mu$  terminations) follow the Indic.: *τέτριμμαι, τετριμμένος, τέταγμαι, τεταγμένος*. They are *Paroxytone* (341).

Imperative.—Singular.

πεπαιδεύσο	τέτριψο	τέταξο	πέπεισο	ἡγγελο
πεπαιδεύσῃω	τετρίψῃω	τετάξῃω	πεπείσῃω	ἡγγέλῃω
&c.	&c.	&c.	&c.	&c.

Infinitive.

πεπαιδεύσθαι	τετρίφθαι	τετάχθαι	πεπείσθαι	ἡγγέλθαι
				πεφάνθαι.

Participle.

πεπαιδευμένος	τετριμμένος	τεταγμένος	πεπεισμένος	ἡγγελμένος
				πεφασμένος.

341. The Infin. and Participle of the Perf. Pass. have the *accent* on the penult. Hence the Participle is *paroxytone*; the Infin. *properispomenon*, if the penult is a *diphthong* or *long vowel* (the *αι* being considered short in accentuation); if not, *paroxytone*: *πεπαιδεύσθαι, γεγενῆσθαι. τετύφθαι, ἠφανίσθαι.—τετυμμένος.*

342. VOCABULARY 36.

Trace, ἶχνος, εος, τό. To track, ἰχνεύ-ειν.

To leave, καταλείπ-ειν.

Θεοε, Οινόη, ης, ἡ.

Borders, μετόρια, τά (prop. neut. adj.).

To surround with a wall, to fortify, τειχίζ-ειν.

Neck, throat, τράχηλος, ου, ὁ.

Temple (of the head), κρόταφος, ου, ὁ.

To stretch tight, κατατείν-ειν.

Pass. to be stretched; hence, of veins, to be swelled.

Passionate, δυσόρηγτος, ου.

Olive, olive-complexioned, μελιχλωρος, ου.

To dry up, ἀποψύχ-ειν. Part. of perf. pass. ἀπεψυγμένος = cold (indifferent).

To snow, νίφ-ειν.

To cause to disappear, ἀφανίζ-ειν. —τὴν γῆν = to cover the earth.

Embassy, πρεσβεία, ας, ἡ.

I fear, δέδοικα = vereor (Perf. of δέιδω, with meaning of Pres.).

Forgetfulness, λήθη, ης, ἡ.

To cause in —, to cause, ἐμποιεῖν (acc. of nearer, dat. of remoter object).

Pledges, security, πιστά, τά, ('faithful things.') πιστὰ θεῶν ποιεῖσθαι τινι = to swear to any one by the gods).

To shut,\* κλεί-ειν.

A summit, a castle, ἄκρα, as, ἡ.

Freedom, self-government, αὐτονομία, as, ἡ.

To implant, ἐμφυτεύ-ειν.

To build, found, ιδρύ-ειν.

To shut, lock-up, κατακλεί-ειν.

To be said, λέγ-εσθαι (dici).

A robber, ληστής, οὐ, ὁ.

A treaty, συνθήκη, ης, ἡ.

Cube,—die, κύβος, ου, ὁ.

### Exercise 41.

#### 343. a) Translate into English.


1. Σὺ ταῦτα πάντα ἔχεις, ἀ οἱ ἄλλοι οὐκ ἔχουσι· πεπαιδευσαι γὰρ ἱκανῶς. 2. Ἔτι καὶ νῦν<sup>a</sup> ἶχνος τῆς τοῦ Θησέως πραότητος ἐν τοῖς ἡῤεσιν Ἀθηναίων καταλέλειπται. 3. Οἰνὴ οὐσα ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας ἐτετείχιστο. 4. Τέτριπται τὸ φάρμακον. 5. Οἷς<sup>b</sup> τὰ περὶ τὸν τράχηλον καὶ τοὺς κροτάφους αἱ φλέβες κατατεταμέναι εἰσὶ, δυσόργητοι. 6. Οἱ μελίχλωροι ἀπεφυγμένοι εἰσὶν. 7. Ἰχνεύομεν τοὺς λαγῶς, ὅταν νίφῃ ὁ θεὸς<sup>c</sup> ὥστε ἡφανίσθαι τὴν γῆν. 8. Τὸ χρόνον γεγενῆσθαι μετὰ τὴν πρεσβείαν πολύν,<sup>d</sup> δέδοικα μὴ τινα λήθην ὑμῖν ἐμπεποιήκη. 9. Πέπαυσο.\* 10. Μόνον σὺ ἡμῖν πιστὰ θεῶν πεποιήσο.\* 11. Αἱ πύλαι ἐκέκλειντο καὶ ἐπὶ τῶν τειχῶν ὄπλα ἐφαίνετο.

<sup>a</sup> Even now; even at the present day (lit. still even now). <sup>b</sup> quibus. τὰ περὶ τὸν τράχ. = in the parts about the neck; a local accusative.

<sup>c</sup> lit. when the god snows = when it snows, since the Greeks referred atmospheric phenomena to Ζεὺς, as the god of the air. ὥστε = so that, c. infin.

<sup>d</sup> τὸ χρ. γεγενῆσθαι πολύν (= the circumstance that the time has become long =) the circumstance that much time has elapsed: this clause is the subject of the verb ἐμπεποιήκη. On δέδοικα μὴ — cf. K. 318. 8.

\* Here the Imperative of the Perfect commands the immediate performance of the things commanded.

 Remember that in 'the house is built' (*domus aedificata est*), 'is built' is the Perfect; so whenever 'am' with the past participle denotes a permanent state as the result of a past action.

\* Perf. Pass. κέκλεισμαι and κέκλειμαι.



b) *Translate into Greek.*

1. The earth is covered. 2. A cloud veiled and hid (*say*: having veiled<sup>†</sup> hid) the sun. 3. The soldiers have been slaughtered. 4. Two brothers have been educated by the same master. 5. The monarchy has been destroyed by the people. 6. Many temples have been built for the gods by the Athenians. 7. Let the door be shut immediately. 8. Before action deliberate well. 9. There is implanted in all men a desire of self-government. 10. Let the prisoners-of-war be slain. 11. The enemy are said to be shut-up in<sup>19</sup> the castle. 12. The two sons of Zenophon, Gryllus and Diodorus, had been educated in Sparta. 13. Let the die be cast.

<sup>†</sup> προ-καλύπτειν.

## LESSON XLIII.

*Contracted Verbs in áω. Pres. and Imperf. Act.*

(Learn τιμάω, Pdm. 59.)

344. Contract Pure verbs are such as have for their characteristic *a*, *e*, or *o*, which are contracted with the following vowel or diphthong. Contraction takes place only in the *Present* and *Imperfect* of both Voices, because it is only in these two tenses that the characteristic vowel is followed by another vowel.

345. The contractions for verbs in *áω* are these :

<i>a</i> before an <i>e</i> -sound becomes <i>ā</i> <i>a</i> before an <i>o</i> -sound becomes <i>ω</i>	$\left\{ \begin{array}{l} \iota \text{ being subscript} \\ \text{if the } e\text{-sound} \\ \text{is } \epsilon\iota, \eta; \text{ or the} \\ o\text{-sound, } \omicron\iota \end{array} \right.$
--	---

Thus, $ae = \bar{a}$	$ao = \omega$
$a\eta = \bar{a}$	$aw = \omega$
$aei = a$	$aoi = \varphi$
$a\eta = a$	$aou = \omega$ .

346. *Ae* and *aei* are contracted into *η* and *η* (instead of into *a* and *a*), from (*ζάειν*) *ζῆν*, to live; (*πεινᾶειν*) *πεινῆν*, to be hungry; (*διψᾶειν*) *διψῆν*, to be thirsty; (*χράεσθαι*) *χρήσθαι*, to use. These are also the regular contractions from *κνάω*, scrape; *σμάω*, smear; *ψάω*, rub.

347. *Contracted Verbs* have very frequently (instead of *οιμι*, *οις*, &c.) the Optative

<i>οίην</i> , <i>οίης</i> , <i>οίη</i>	<i>οίημεν</i> , <i>οίητε</i> , <i>οίησαν</i>	<i>οίητον</i> , <i>οίητην</i>
	<i>οίμεν</i> , <i>οίτε</i> , <i>οίεν</i> .	or <i>οίτον</i> , <i>οίτην</i>

For verbs in *aw*, the *a-oi* = *φ*: so that the form becomes *φῆν*, *φῆς*, *φῆ*, &c.

348. The *Present Optative* in *οίην* (for *ε-οίην*, *ο-οίην*), and *φῆν* (for *a-οίην*), is the prevailing form in the *Singular*, at least for the *first* (and *second*) *Persons*: in the *Plural* it is *rare*; *φῆσαν* is nowhere found, *οίησαν* hardly ever. (Krüger.)

### 349. VOCABULARY 37:

To love; also, to be contented,  
*ἀγαπᾶν* (= *άειν*), with *acc.* or  
*dat.*

Immortal, *ἀθάνατος*, *ον*.

Miserably, unfortunately, *ἀθλίως*.

To deceive, *ἐξαπατᾶν* (= *άειν*).

To love, *ἐρᾶν* (with *gen.*).

Age; especially youth or man-  
hood, *ἡλικία*, *as*, *ῆ*.

Boldly, *παρράλως*.

Appearance, outward figure, *ιδέα*,  
*as*, *ῆ*.

To sound, *φθέγγεσθαι*.

To conquer, *νικᾶν* (= *άειν*).

To pity, *δλοφύρεσθαι* (with *acc.*).

To see, *δρᾶν* (see List VII).

Point, height, full power, vigor,  
*ἀκμή*, *ῆς*, *ῆ*.

To lighten, *ἀστράπτειν*.

To thunder, *βροντᾶν* (= *άειν*).

To do, act, *δρᾶν*.

To rush, *δρμᾶν*.

Before, *πρίν* (with *infin.* K. 337).

How? *πῶς*;

To stir up together, throw into  
confusion, συγκυκᾶν.

Fighting with, fellow-combatant,  
ally, σύμμαχος, ον.

To end, die, τελευτᾶν (=άειν).

Dare, venture, τολμᾶν.

To be silent, σιωπᾶν.

### Exercise 42.

#### 350. a) Translate into English.

- \* 1. Πολλάκις γνώμην ἐξαπατῶσιν ιδέαι. 2. Μή σε νικᾶτω κέρδος. 3. Πολλάκις νικᾷ καὶ κακὸς ἄνδρα ἀγαθόν. 4. Οἱ ἀγαθοὶ ἐρώσι τῶν καλῶν. 5. Πολλοὶ ἄνθρωποι ἐν τῇ τῆς ἡλικίας ἀκμῇ τελευτῶσιν. 6. Ἡ σιώπα, ἣ λέγε ἀμείνονα.<sup>a</sup> 7. Ἀνάγκη ἐστὶ πάντας ἀνθρώπους τελευτᾶν. 8. Νοῦς ὁρᾷ καὶ νοῦς ἀκούει. 9. Θαρράλέως, ὃ στρατιῶται, ὁρμῶμεν ἐπὶ τοὺς πολέμους. 10. Πρὶν μὲν πεινῇ, πολλοὶ ἐσθίουσι, πρὶν δὲ διψῇ, πίνουσιν. 11. Οὐκ ἔστι τοῖς μὴ δρῶσι σύμμαχος τύχη. 12. Περικλῆς ἤστραπτεν, ἐβρόντα, συνεκύκα τὴν Ἑλλάδα. 13. Εἶδε πάντες τοὺς γονέας ἀγαπῶεν. 14. Εἶδε ἠγαπήσαμεν τοῖς παροῦσιν. 15. Πῶς ἂν τολμῶν τὸν φίλον βλάπτειν; 16. Τὸ μὲν σῶμα πολλάκις καὶ πεινῇ καὶ διψῇ· ἡ δὲ ψυχὴ πῶς ἂν ἡ διψήῃ ἡ πεινῇ; 17. Ψυχὴ ἀθάνατος καὶ ἄγηρος ζῇ διὰ παντός (sc. χρόνου). 18. Κρεῖττον<sup>b</sup> τὸ μὴ ζῆν ἐστίν, ἢ ζῆν ἀθλῶς. 19. Ὅλοφυρόμεθα τὸν ἐν τῇ τῆς ἡλικίας ἀκμῇ τελευτῶντα. 20. Ὅταν ὁ αὐλὸς φθέγγηται, παντάπασιν σιωπῶμεν.

<sup>a</sup> πολὺς.

<sup>b</sup> Note 13.

QUES.—7. Why does the enclitic ἐστὶ retain its accent here? 10. Give the tenses of πίνειν, List VII. 11. Account for the accent of ἔστι. 18. Is οὐ or μή the usual word for 'not' with an Infin.?

#### b) Translate into Greek.

1. Time conquers and changes all things. 2. Anger compels many men to do evil. 3. Do not keep silence, if you see any persons ill-affected towards the

government. 4. Neither hear nor see what you ought not. 5. We honor those who brave dangers for their country. 6. I trusted: I was utterly-deceived. 7. You (*pl.*) were deceiving the stranger. 9. Deceive no body.

## LESSON XLIV.

*Contracted Verbs in έω. Present and Imperf. Act.*

351. *Εε* becomes *εε*.

*εω* becomes *ου*.

*ε* is thrown away before long vowels and diphthongs.

Thus, *εη* = *η*

*εη* = *η*

*εω* = *ω*

*εει* = *ει*

*εοι* = *οι*

*εου* = *ου*

352. Before the Opt. in *οίην* (347), the *ε* will disappear throughout; *ποι-ε-οίην* = *ποι-οίην*.

## 353. VOCABULARY 38.

To be dispirited, despair, *ἀν-  
μείν*.

To neglect, *ἀμελείν* (with *gen.*).

To flow away, *ἀπορρέιν*.

To practise, *ἀσκεῖν*.

To want, *δεῖν* (= *εἶν*, *gen.*); *δεῖ*,  
there is need, it is necessary,  
one must (with *acc.* and *infin.*).

To be unfortunate, *δυστυχεῖν*.

To sell, *πωλεῖν*.

To be fortunate, happy, *εὖτυ-  
χεῖν*.

To approve, praise, *ἐπαινεῖν*.

To will, be willing, *θέλειν*, *ἐθέ-  
λειν* (*velle*).

Request, prayer, *εὐχή*, *ἡς*, *ἡ*.

To take trouble, to work, *πονεῖν*  
(*laborare*).

To expect, presume, *προσδοκᾶν*.

To accomplish, *τελεῖν*.

Bundle or mats of reeds, rushes,  
&c. *ρίψ*, *ρίπ-ός*, *ἡ*.

To do in common with any one,  
help, assist, *συλλαμβάν-ειν*  
(with *dat.*).

To work with any one, help, as-  
sist, *συμπονεῖν* (with *dat.*).

To think, be sensible, *φρονεῖν*.

To confess, to profess, *ὁμολογεῖν*.

To be a retail trader, *καπηλεύειν*.

Even if, even though, <i>kān</i> (=καὶ ἐάν).	φρονεῖν.
To be high-minded, proud, μέγα	To demand (money, &c.) πράτ- εσθαι.

## Exercise 43.

## 354. a) Translate into English.

1. Τιμῶμεν τοὺς ἀγαθοὺς, ἵνα ἅμα τῷ τιμᾶν ἀσκῶ-  
μεν. 2. Ὁ πεισθεὶς ἡμῶν τῷ λόγῳ εὐτυχεῖ τε καὶ εἰς  
χρόνον ἅπαντα εὐτυχοῖ. 3. Ἀνὴρ πονηρὸς δυστυχεῖ, *kān*  
εὐτυχῇ. 4. Σιγᾶν μᾶλλον, ἢ λαλεῖν πρέπει. 5. Ὁ τι-  
ᾶν ποιῆτε, νομίζετε ὁρᾶν θεόν. 6. Φίλος φίλῳ συμπο-  
νῶν αὐτῷ πονεῖ. 7. Οἱ ἄνθρωποι θνητοὶ μὴ φρονούντων  
[Note 7] ὑπὲρ θεοῦ. 8. Ὁ μάλιστα εὐτυχῶν μὴ μέγα  
φρονεῖτω. 9. Οὐδέποτε ἄδῦμειν τὸν κακῶς πράττοντα<sup>a</sup>  
δεῖ, τὰ βελτίῳ [Note 13] δὲ προσδοκᾶν αἰεὶ. 10. Τῷ πο-  
νοῦντι θεὸς συλλαμβάνει. 11. Δικαιοσύνην ἀσκεῖτε καὶ  
ἔργῳ καὶ λόγῳ. 12. Ἀπὸ τῆς Νέστορος γλώττης, ὥσπερ  
μέλι, ὁ λόγος ἀπέρρει. 13. Σωκράτης τοῦ σώματος οὐκ  
ἡμέλει, τοὺς δὲ ἀμελοῦντας οὐκ ἐπῆνει. 14. Εἶδε, ὦ θε-  
ός, τελοῖς μοι τὴν εὐχὴν. 15. Εἶδε εὐτυχοῖτε, ὦ φίλοι.  
16. Θεοῦ θέλοντος, *kān* ἐπὶ ῥιπὸς πλείοις. 17. Οὐκ ἄδυ-  
μούμεν τοῖς παροῦσι πράγμασιν. 18. Φύσει ὑπάρχει  
τοῖς ἐθέλουσι πονεῖν καὶ κινδυνεύειν τὰ τῶν ἀμελούντων.  
19. Ἔστιν οἷ<sup>c</sup> ἀμελοῦντες τῶν οἰκείων τῶν ἀλλοτρῶν  
ἐπιμελοῦνται. 20. Τὴν δικαιοσύνην καὶ τὴν ἄλλην ἀρε-  
τὴν ἀσκεῖτε. 21. Τὰ αὐτὰ ἐποιοῦν, ὅτε φεύγοντες ἐδυ-  
στύχουν αὐτοί.

<sup>a</sup> Neut. of *δοτις* (Pdm. 50): printed *δοτι* or *δοτι*, to distinguish it from *δοτι*, *that*.

<sup>b</sup> *κακῶς πράττειν* = *to be doing ill; to be unfor-  
tunate*. ὁ αὐτός (give the English of it).

<sup>c</sup> K. 331. Rem. 4.

## b) Translate into Greek.

1. Are we not with-reason most angry with<sup>32</sup> those  
who are most able<sup>a</sup> (*p*) not to act-unjustly.<sup>c</sup> 2. In<sup>10</sup>

such things they are poor, but you are rich. 3. Those who bring (*p*) to you kings' garments, or wrought copper or gold, sell them more artfully than those who profess (*p*) to be-retail-traders. 4. I would not praise such persons. 5. Did you not sell (*imperf.*) vegetables? 6. Reason is the remedy for the soul when it is sick (*p*). 7. We think that the man who is fortunate (*p*) is also wise. 8. Honor your parents, love your friends, obey rulers.

<sup>d</sup> δουδμενος.

<sup>e</sup> μή is more usual than οὐ with the *infin.*

## LESSON XLV.

*Contracted Verbs in óω. Present and Imperf. Act.*

355. Οε, οο, οοῦ, become οῦ.

οη, οω, become ω.

οη (subscript), οει, οοι, become οι (but οει = οῦ in *Infin.*).

356. Οο and οε are contracted into ω (instead of into οῦ), and όη into ô (instead of into οἶ), in ῥιγώω, ῥιγῶ, to freeze, *Inf.* ῥιγῶν and ῥιγούν, *Part. Gen.* ῥιγῶντος and ῥιγούντος, *Subj.* ῥιγῶ, *Opt.* ῥιγῶην, &c.

357. *On the Imperfect and the Aorist of the Indic.*] The *Imperfect Indicative* answers, not only to our *Imperf.* (with *was* —), but also to our (and the *Lat.*) *Perfect*. It then denotes a *continued* or *repeated* action; the *Aorist*, a *single, definite one*, stated without any *intimation* of its lasting.—It may necessarily have a *duration* even of indefinite length, but the tense does not intimate it.

358. *Infin. of the Aorist.*] The *Infinitive* of the *Aorist* is usually not a *præteritum*, except after *verba*



γνώμην. 4. Οἱ Λακεδαιμόνιοι ἡλευθέρουν τοὺς Ἕλληνας. 5. Ἐπεὶ ἡ σάλπιγξ ἐφθέγγετο καὶ ἐπαιάνιζον οἱ Ἕλληνες, ἐνταῦθα οὐκέτι ἐδέξαντο οἱ πολέμιοι ἀλλ' ἔφευγον. 6. Αἱ φίλαι τὰ ἔθνη ζητοῦσι συνεξομοιοῦν. 7. Χαλεπῶς ἂν ταῖς τῶν ἀγαθῶν ἀρεταῖς ἐξισοίης τοὺς ἐπαινοὺς. 8. Ζήλου, ὦ παῖ, τοὺς ἐσθλοὺς καὶ σώφρονας ἄνδρας. 9. Ἡ τύχη πολλοὺς κακῶς πράττοντας ὀρδοῖ. 10. Πλήθος κακῶν τὴν ἀνθρωπίνην ζωὴν ἀμαυροῖ. 11. Αἱ περὶ τι σφοδραὶ ὀρέξεις τυφλοῦσιν εἰς τὰ ἄλλα τὴν ψυχὴν. 12. Τὴν ἀρετὴν καὶ τὴν σοφίαν ζηλωμεν. 13. Χρυσὸς ἐστὶν ὁ δουλῶν θνητῶν φρένας. 14. Οἱ πολέμιοι τὸ στράτευμα ἡμῶν ἐδόλουν. 15. Οἱ νεανῖαι τὴν σοφίαν ζηλοῦεν. 16. Οἱ πολέμιοι ἐπλησίαζον, ἵνα τοὺς αἰχμαλώτους ἐλευθεροῖεν.

*b) Translate into Greek.*

1. Strangers were not allowed to live-in Sparta.  
 2. The Ephori are empowered to punish whomsoever they please (297). 3. The Ephori were empowered to punish whomsoever they pleased. 4. Idleness destroys the excellence of natural-disposition, but instruction corrects its badness. 5. Emulate the good man and the sober-minded one. 6. Do not tell<sup>a</sup> even<sup>b</sup> to your most intimate friend what you wish to be concealed.  
 7. It is right to give (παρέχειν) to others whatever (say : as many things as<sup>c</sup>) you expect to receive<sup>c</sup> from them.  
 8. What is sudden and unexpected (say : the sudden and unexpected) enslaves the spirit.

<sup>a</sup> δηλοῦν = ostendere.

<sup>b</sup> K. 318. 6.

<sup>c</sup> λαβεῖν, Inf.

Aor. 2. from λαμβάνω. See Irr. Verbs, List IV.



## LESSON XLVI.

*Verbs in aor. Pass. and Mid. Aorist Infin.*

## 361. VOCABULARY 40.

To accuse of, charge with, αἰτιά-  
σθαι (=ἀεσθαι); τινά τι (as  
here) is rare, except in case  
of neut. pron. Also with ὅτι  
=to blame—because.

Introduction, commencement, ἐσθ-  
γησις, εὖς, ἡ.

At once, ἥδη.

Better, λῦών (=λωίων). Note  
13.

To proclaim, κηρύττειν.

To hear, listen to, ἀκροᾶσθαι  
(=ἀεσθαι,) with gen.

To devise, contrive, μηχανᾶσθαι  
(=ἀεσθαι).

Not befitting, disgraceful, ἀει-  
κής, ἐς.

One running through the whole  
day, a courier, ἡμεροδρόμος,  
οὐ, ὁ (ἡμέρα, δραμεῖν, to run).

To endeavor, to try, πειρᾶσθαι  
(=ἀεσθαι).

The buying of a horse, ἱππωνεῖα,  
as, ἡ (ἵππος, ἀνείσθαι, to buy).

To be raised-in-price (of corn),  
to be rising, ἐπιτιμᾶσθαι.

To give over, λήγειν (used with  
the participle).

To acquire, κτᾶσθαι (=ἀεσθαι).  
Perf. κέκτημαι (I have ac-  
quired=) I possess.

Sandal, shoe, ὑπόδημα, αὐτός, τό.

To use, employ, χρῆσθαι (=ἀεσ-  
θαι).

362. For the meaning of the Aor. Infin. cf. 358: and for that of  
the Aor. Opt. and the construction of clauses introduced by ὅτι, ὥς,  
cf. 318, 319.

1. He says, that he has  
done it,

λέγει, ὅτι ἐποίησε (or  
φησὶ ποιῆσαι)

He said, that he had  
done it,

εἶπεν } ὅτι ποιήσκειν  
(ἔλεξεν) } ὅτι ἐποίησεν.  
ἔφη ποιῆσαι.

2. { βούλεται κλέψαι (τι) = vult furari (aliquid).  
      { φησὶ κλέψαι (τι) = dicit se (aliquid) furatum  
          esse.

3. θαυμαστόν τὸ πεισθῆναι τινὰς, ὥς —, it is  
strange that some persons should have been persuaded  
that —, &c.

\* ἐιστήγησις

An infinitive or participle dependent on a *præteritum*, is considered as a *præteritum*.

### Exercise 45.

#### 363. a) Translate into English.

1. Οἱ Λακεδαιμόνιοι ἤτιώωντο αὐτοὺς τὴν τε ἐσθήγησιν τοῦ παντός, καὶ ἔφασαν\* αὐτοὺς ἤδη ἀδικεῖν, ὅτι οὐ δέχονται<sup>b</sup> τὰς Ἀθηναίων σπονδάς. 2. Σωκράτης ἀκούσας ἠτιάτο αὐτόν, ὅτι οὐ τοῦτο πρῶτον ἠρώτα,<sup>c</sup> πότερον λῶον εἴη αὐτῷ πορεύεσθαι ἢ μένειν. 3. Ἐπεὶ ταῦτα ἐκηρύχθη, ἔγνωσαν<sup>d</sup> οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη.\* 4. Κύρος μεταπεμφάμενος τοὺς στρατηγούς τῶν Ἑλλήνων, ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγακίς Βαβυλώνα. 5. Ὅμοίως ἀμφοῖν ἀκροάσασθαι δεῖ. 6. Ἐλεγεν ὅτι ὁμοίως ἀμφοῖν ἀκροάσασθαι δεῖοι (or δεῖ). 7. Εὐνοὺς<sup>e</sup> λόγος λήπην ἰᾶται. 8. Περικλῆς ὑπὸ τῶν Ἀθηναίων ἠγαπάτο καὶ ἐτιμᾶτο. 9. Οἱ ἡμεροδρόμοι οὐκ ἐχρῶντο ὑποδήμασιν ἐν ταῖς ὁδοῖς. 10. Οὐκ αἰεκές, ἐάν τις ὑπ' ἐχθρῶν ἐξαπατάται [Note 7]. 11. Εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργέτει· εἴτε ὑπὸ τινος πόλεως ἐπιδυμεῖς τιμᾶσθαι, τὴν πόλιν ὠφέλει· εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιούς ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πειρῶ εὖ ποιεῖν.

\* Pdm. 69.  
serve the Imperf.  
commonly) ἦν.

<sup>b</sup> or δέχονται.  
<sup>d</sup> Pdm. 63.

<sup>c</sup> or ἐρωτήσει. Ob-  
<sup>e</sup> or ἐστί, or (less

<sup>e</sup> εὐνοὺς (explain its accent).

#### b) Translate into Greek.

1. Those who confer-benefits (*p*) never cease to be loved (*say*: continue<sup>s</sup> being loved). 2. We do not obtain our friends by being treated<sup>a</sup> well, but by treating<sup>i</sup> them well. 3. We will first write how<sup>a</sup> a man may be least deceived in buying-a-horse. 4. We see the corn raised-in-price in the Piræus. 5. (Why

μέγαν εἰς (ἴνω ὡς αὐτῷ)

have not you declared =) declare at once your opinion about what is now asked (*p*). 6. They will not give-over devising and preparing all manner of contrivances, until you are willingly deceived. 7. You the injured || party do not at all accuse him, but are blaming some of yourselves. 8. These persons are devising and preparing the death of their neighbors (*say*: death to their neighbors).

<sup>ε</sup> διατελεῖν.

recipients.

*si ita forte sit*, c. subj.).

<sup>h</sup> Say suffering (πασχοντες), i. e. being the

<sup>i</sup> εἰ δὲ ὄν, c. acc.

<sup>k</sup> ὥς ἂν (= quomodo

<sup>l</sup> ἕως ἂν (c. subj.).

## LESSON XLVII.

### *Verbs in εω. Pass. and Mid.*

#### 364. VOCABULARY 41.

*To be ashamed* before any one, reverence, esteem, αἰδεῖσθαι (=έεσθαι), with acc.

*To distrust*, ἀπιστεῖν (=έειν), with dat. ἀπιστεῖσθαι, *to be disbelieved*.

*To want*, δεῖσθαι (with gen.).

*The year*, ἔτος, εος, τό.

*Strong, powerful*, ἰσχυρός, ά, όν.

*To break into* (lit. *to dig through*), διορύττειν.

*To despise*, καταφρονεῖν (with gen.). καταφρονεῖσθαι, *to be despised*.

*Talkative*, λόλος, όν.

*To hate*, μισεῖν (=έειν).

*To move*, κινεῖν. Mid. *to move oneself, to move* (intrans.).

*To hum*, βομβεῖν (=έειν).

*As, in order that*, ὥπως (subj. after a principal tense; opt. after a historical tense; after verbs of care, endeavor, &c., indic. fut.

*Near*, πλήσιος, α, όν. Οἱ πλήσιον (adv.), *those near, our fellow-men*.

*To besiege*, πολιορκεῖν.

*Having undivided wings*, δόπτερος, όν: τὰ δόπτ.=insects whose wings are undivided.

*To frighten*, φοβεῖν (=έειν). Mid. *to be frightened, to fear*.

*Exercise 46.*365. a) *Translate into English.*

1. "Οτε πλούσιος ἦν, ἐφοβούμην μή τίς μου τὴν οἰκίαν διорύξας καὶ τὰ χρήματα λάβοι καὶ αὐτόν τί με κακὸν ἐργάσαιτο. 2. Οἷς αἰσθησις ὑπάρχει, καὶ τὸ λυπεῖσθαι καὶ χαίρειν. 3. Παντὶ τῷ πεφυκότι κινεῖσθαι μὴ δυνάμενός δ' αἰεὶ καὶ συνεχῶς κινεῖσθαι μεθ' ἡδονῆς ἀναγκαῖον εἶναι καὶ ὠφέλιμον τὴν ἀνάπαυσιν. 4. Βομβοῦντα φαίνεται τὰ ὀλόπτερα, ὅταν κινήται. 5. Αἰδοῦ τοὺς θεούς. 6. Τὸν ἀγαθὸν ἄνδρα ποιοῦ ἐταῖρον. 7. Φιλούντες φιλοῦνται, μισούντες μισοῦνται. 8. Τὸν ἰσχυρὸν δεῖ πρᾶον εἶναι, ὅπως οἱ πλησίον αἰδῶνται μᾶλλον, ἢ φοβῶνται. 9. Αἰδεῖσθαι δεῖ φίλους. 10. Ἀπιστοῦνται οἱ ἄλλοι, κὰν ἀληθεύωσιν. 11. Οἱ Πέρσαι ὑπὸ τῶν Ἑλλήνων ἐμισοῦντο καὶ κατεφρονοῦντο. 12. Ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμου.

b) *Translate into Greek.*

1. Do not only praise the good, but also imitate them. 2. In Thymbrium there was a fountain called that of Midas. 3. Cyrus did not suffer<sup>b</sup> the evil-doers and unjust to laugh-at<sup>c</sup> him, but punished them (= used to punish: *imperf.*) all most-unsparingly. 4. That which is held-in-estimation at any time<sup>c</sup> is practised. 5. Some<sup>c</sup> persons move whilst they are asleep (*p*), and do many waking<sup>c</sup> actions. 6. We who were then delighted (*p*) are now grieved. 7. Troy was besieged ten years (*acc.*) by the Greeks. 8. The citizens feared lest the city should be besieged. 9. Let nobody fear death.

<sup>a</sup> Say: 'the.'

<sup>b</sup> ἐᾶν = ἐά-ειν, sinere, takes for its augment after the ε: imperf. εἶον, &c.

<sup>c</sup> αἰεὶ (= *semper*).

## LESSON XLVIII.

*Contracted Verbs in ὦω. Pass. and Mid.*

## 366. VOCABULARY 42.

*Strength, ἀλκή, ἥς, ἡ.**To make proud, γαυροῦν (=όειν).**Mid. to be proud of, exult in (acc. or with ἐπί and dat.).**To oppose, resist, thwart, ἐναντιοῦσθαι (with dat.).**To obscure utterly, to blot out, annihilate, ἐξαμαυροῦν.**Custom, manner, character, ἥθος, εὖς (ους) τό.**To part, divide, μερίζειν.**Flesh, σάρξ, σαρκός, ἡ.**Haughty, proud, ὑπερήφανος, ον.**To bring low, to humble, ταπεινοῦν.**To worst, subdue, subjugate, χειροῦσθαι.**To convert into blood, ἐξαιματοῦν.**To punish, ζημιοῦν.**Exercise 47.*367. a) *Translate into English.*

1. Οὐκ ἀναμένομεν ἕως ἂν ἡ ἡμετέρα χώρα κακῶται. 2. Δουλούμεθα τῇ σαρκὶ καὶ τοῖς πάθεσιν. 3. Ὑπὸ τῆς ἀνάγκης πάντα δουλοῦνται ταχύ. 4. Ἡ φιλία εἰς πολλοὺς μεριζομένη ἐξαμαυροῦται. 5. Τοὺς φίλους ἐλευθερώμεν, τοὺς δὲ ἐχθροὺς χειρώμεθα. 6. Μὴ γαυροῦ σοφία, μήτ' ἀλκῇ, μήτε πλούτῳ. 7. Τὸ ἥθος μάλιστα ἐκ τῶν ἔργων δηλοῦται. 8. Ὁ ὑπερήφανος ταπεινοῖτο. 9. Οὐ καλὸν ἐστὶ, ἐπὶ τῇ σοφίᾳ γαυροῦσθαι. 10. Οἱ τοῖς ἀγαθοῖς ἐναντιούμενοι ἄξιοί εἰσι ζημιοῦσθαι. 11. Οἱ στρατιῶνται ὑπὸ τῶν βαρβάρων ἐδολοῦντο. 12. Πάντες κακοὶ ζημιοῦντο.

b) *Translate into Greek.*

1. The Greeks are enslaving themselves.\* 2. How would a man be less punished by the state, or how would he be more honored than if he were to obey (εἰ with Opt. Pres.) the laws? 3. This man is doing what he pleases, and enslaving the cities of the Greeks.

4. The secreted-essence<sup>b</sup> of the food is changed (*p*) and converted-into-blood. 5. Alas! we are enslaving ourselves. 6. They said,<sup>c</sup> that the citizens had enslaved themselves.

<sup>a</sup> *Oneself, themselves.* As *ipse* in Latin is often prefixed to *sibi, se*, so αἰρώς, in Greek, to ἐαυτ-φ, -όν, -ούς: αἰτ-φ, -όν, -ούς.

<sup>b</sup> ἀναθυμίασις, ἡ, properly, *a vapor rising, an exhalation*: probably considered here as a *subtle essence* extracted from the solid food.

<sup>c</sup> ἐλέγον. λέγω takes mostly ὅτι: φημί mostly *acc. c. infin.*

## LESSON XLIX.

### *Tempora Secunda. Second Aorist.*

368. The *Second Aorist* is an Aorist formed from the *short root* (235) by augmenting it, and adding the following terminations:

<i>Act.</i>	<i>Mid.</i>	<i>Pass.</i>
ον	όμεν	ην

(ον, όμεν being conjugated like the *Imperfects* with those terminations; ην like the *First Aor. Pass.*).

369. Comparatively few, and those mostly *primitive* (many of them *irregular*) verbs, form the *Second Aorist*. It is not formed from any with the derivative endings άω, έω, όω, εύω, αίνω, ύνω, άζω: hardly from verbs whose true characteristic is a *t-sound*; nor when such an Aorist would be *identical in form* with the *Imperfect* (whether distinguished from it by quantity or not). Thus not έγραφον; but the pass. έγράφην is formed.

370. Very few verbs have both a *First Aorist* (as we must henceforth call it) and a *Second Aorist* in the *Active* and *Middle*. The co-existence of the two forms is less uncommon in the *Passive*. Τρέπω is the only verb that has *all* the possible Aorists.

371. Besides the changes given (in 235) as the necessary steps for obtaining the short root (η and α into α; ε, ι into ι: ευ into υ), the ε of *monosyllable*

roots is always changed into *a* for *liquid* verbs, and sometimes for *mute* verbs.

## EXAMPLES.

	ACT.	MID.	PASS.
βάλλω ( <i>cast</i> )	ἔβαλον	ἐβαλόμην	ἐτράπην
τρέπω ( <i>turn</i> )		ἐτραπόμην	
φεύγω ( <i>fly</i> )	ἔφυγον		ἐτρίβην
τρίβω ( <i>rub</i> )			ἐκλάπην
κλέπτω ( <i>steal</i> )			
τέμνω ( <i>cut</i> )	ἔτεμον*		ἐχάρην
χαίρω ( <i>rejoice</i> )			ἐπλάκην
πλέκω ( <i>weave</i> )			ἐλίπην
λείπω ( <i>leave</i> )	ἔλιπον	[ἐλιπόμην]	[ἐλίπην]

372. The following are very common Second Aorists from *irregular* verbs.

## EXAMPLES.

	ACT.	MID.
λαμβάνω (ληβ-) ( <i>capio</i> )	ἔλαβον	ἐλαβόμην
λανθάνω (ληθ-) ( <i>lateo</i> )	ἔλαθον	ἐλαθόμην
μανθάνω (μηθ-) ( <i>disco</i> )	ἔμαθον	
τυγχάνω, ( <i>chance</i> ; <i>hit</i> )	ἔτυχον	
πυνθάνομαι (πευθ-) ( <i>inquire, learn by inquiry</i> )		ἐπυνθόμην
δάκνω ( <i>bite</i> )	ἔδακον	
κάμνω ( <i>laboro</i> )	ἔκαμον	

Λανθάνω ποιῶν τι = *I do it unconsciously (to myself) or without being observed (by others).*

373. Some Second Aorists have *not* the short penult. Two such, of very frequent use, are ἦλθον, *veni*, and εὑρον, *inveni* (see ἔρχομαι, List VII: εὕρισκω, List V). Εἶλον (ἔλε, &c.) is Aor. 2. from obsolete root ἐλ-, used to supply the wanting tense of αἰρέω (List VII). ἁμαρτάνω, ἡμαρτον (List III).

\* Observe the *ε*: it has *ε*ταμον once in Thuc.; the only instance in Attic prose before Aristot. (*Kr.*)

374.  $\square$  Τρέψασθαι = *in fugam convertere* (e. g. *hostes*): *τραπέσθαι* = *se convertere* (*to turn oneself; to go*).

375. The Moods of Aor. 2. for the *Active* and *Mid.* have the same terminations as the Present Act. and Mid.; those for Aor. 2. *Pass.* the same as for Aor. 1. *Pass.*

But

a) Infin. Aor. 2. Act. is *perispomenon*: εἶν.

b) Partcp. Aor. 2. Act. is *oxytone*: ὦν, οὔσα, ὄν (*όντος, &c.*).

c) Imperat. Aor. 2. Mid. is *perispomenon*: οὔ.

d) Infin. Aor. 2. Mid. is *paroxytone*: εῖσθαι.

376. Remember that when you find a participle in ὦν, ὄν, *oxytone* (or in ὄντος, ὄντι, ὄντα, &c. *paroxytone*), you may conclude it is the participle of a Second Aor.

377. The Subj., Infin., and Partcp. of Aor. 2. *Pass.* are (as in Aor. 1. *Pass.*) ᾧ (*perispomenon*), ἦναι (*pro-perispomenon*), εἰς (*cum acuto*).

ἔλαβον	λαβέ*	λάβω	λάβοιμι	λαβεῖν	λαβών
ἐλαβόμην	λαβοῦ	λάβωμαι	λαβοίμην	λαβέσθαι	λαβόμενος
ἐγράφη	γράφητι	γραφῶ	γραφείην	γραφῆναι	γραφείς.

### 378. VOCABULARY 43.

To aim at, στοχάζ-εσθαι (with *gen.*).

To chance, to hit (*gen.*) τυγχάν-ειν: hence, to obtain, attain to.

τυγχάνω ποιῶν τι = *I happen or chance to be doing it*: often but little stronger than *I am doing it*, especially τυγχάνω ὦν.

To miss (a mark, *gen.*), to err, sin, ἀμαρτάν-ειν: aor. 2. ἤμαρτον.

To light upon, meet (with), ἐν-τυγχάν-ειν (with *dat.*).

Defiled, impure, vile (of persons), μαρός, á, ὄν.

To make drunk, καταμεθύσκ-ειν.

Fut. καταμεθύσω.

To take up, ἀναιρεῖν (aor. 2. ἀνείλον, List VII).

To grow weary, ἀποκάμν-ειν (aor. 2. ἀπέκαμον): aor. (in moods) to be wearied, tired, &c. (used with partic.).

\* εἰπέ, εἶπέ, ἔλθε, and in Attic λαβέ, ἔβέ, are *oxytone*: but in their compound forms the accent is thrown back: ἔξελεθε· ἀπόλαβε.



To *fling into*, ἐμβάλλ-ειν.

By *night*, νύκτωρ (noctu).

To *cui the throat* (of any body),  
ἀποσφάττ-ειν.

*Book*, βιβλίον, ου, τό.

A *windfall*, *lucky discovery*, ἔρ-  
μαιον, ου, τό (supposed to be  
sent by *Hermes*).

ἀμαρτάνω, ἀμαρτήσομαι, &c. Aor. 2. ἡμαρτον, List III.

### Exercise 48.

#### 379. a) Translate into English.

1. Νῦν δὴ ἄμεινον ἂν μάθοις θ' ἀπὲρ ἡρώτων.  
2. Ὅταν ὅπλοις δέῃ<sup>a</sup> πρὸς ὅπλα χρῆσθαι, διαφέρει  
πάμπαν ὁ μάθων τοῦ μὴ μαθόντος. 3. Ἄλλου στο-  
χαζόμενος ἔτυχε τούτου. 4. Ἡσίοδος ὁ ποιητὴς λέ-  
γεται ὑπὸ τῶν ταύτη<sup>b</sup> ἀποθανεῖν. 5. Τῶν ἀποθα-  
νόντων τὰ ὅσα ἀνελόντες ἐξέβαλον. 6. Πόθεν  
τοῦτο τὸ ἔρμαιον εὐρέτην; 7. Σὺ μοι, ὦ ξέने, μηδαμῶς  
ἀποκάμης χαριζόμενος.<sup>c</sup> 8. Ταῦτα ἀκούων σφόδρα  
ἐχάρην. 9. Ὁ μιὰς οὗτος καταμεθύσας τὸν ξένον,  
ἐμβαλὼν εἰς ἄμαξαν, νύκτωρ ἐξαγαγὼν<sup>d</sup> ἀπέσφαξε,  
καὶ ταῦτα ἀδικήσας ἔλαθεν ἑαυτὸν ἀθλιώτατος γενόμε-  
νος. 10. Σχεδὸν τί μοι ὥρα τραπέσθαι πρὸς τὸ λου-  
τρόν. 11. Τίς γὰρ ἂν ποτε ῥήτωρ ἐνεδυμῆδη ἢ νομο-  
θέτης ἡλπισεν ἀμαρτήσεσθαι τινα τῶν πολιτῶν τοσαύ-  
την ἀμαρτίαν;<sup>e</sup> 12. Ὡς Εὐκλείδης, εἰ μαιρακίῳ τινὶ  
ἐνέτυχες ἀξίῳ λόγου, ἡδέως ἂν πυθολίμην. 13. Παῖ,  
λαβὲ τὸ βιβλίον καὶ λέγε.<sup>f</sup> 14. Οὐκ ἔχω ὅποι τράπω-  
μαι.<sup>g</sup>

<sup>a</sup> δεῖ, oportet: Subj. δέῃ, δέοι, δεῖν, δέον: Fut. δεήσας—δεήσοι.

<sup>b</sup> οἱ ταῦτη = the men here, the people of this neighborhood.

<sup>c</sup> How are μή and its compounds used in prohibitions? (K. 318. 3.) ἀπέκα-  
μον ποιῶν τι = I am wearied (or tired) of doing it. (K. 310. 4.)

<sup>d</sup> A Second Aorist Participle (with what is called the Attic redupli-  
cation) from ἐξ-άγω. Aor. 2. ἐξ-ήγαγον.

<sup>e</sup> ἀμαρτάνειν ἀμαρτίαν  
(to sin a sin =) to commit a sin, K. 278. <sup>f</sup> Observe λαβέ,  
single completed action (Aor.); λέγε, continued one (Pres.).

<sup>g</sup> = non habeo quo me vertam.

b) *Translate into Greek.*

1. The ambassadors of the Thebans did not receive these things. 2. The money slipped away without his knowing it.<sup>h</sup> 3. It is a very great thing, to attain-to preservation. 4. If you (*pl.*) had done this, not one of you all would have attained-to safety.<sup>i</sup> 5. Let him pay what he has stolen (*p.*) twice over.<sup>k</sup> 6. Did you not fling the corpse into a cart? 7. This \*at least is not an easy thing, to hit that mark. 8. The boy, like some mad dog, bit his companions. 9. Whence did you learn so accurately what was done (*p.*) by them? 10. I should like to learn Geometry. 11. He is said to have missed the mark.

<sup>h</sup> *Any thing slips away from any body without his knowing it*, λαμβάνει τινά τι διαφθύν (neut. *partcp.*), from Aor. 2. διεφθόην (from διαββεῖν). Pdm. 63.      <sup>i</sup> K. 260. 2.      <sup>k</sup> *To pay any thing twice over, or restore it twofold*, ἐκτίνειν τι διπλάσιον.

## LESSON L.

*Second Perfect.*

380. The *Second Perfect* and *Pluperfect* are formed from the *short root*; their terminations are *α, ειν* (the change for the other persons, and the rules for *augment* and *reduplication*, being the same as for the First Perf. and Pluperf.).—πέ-φην-α (φεύγω).

381. These tenses change the short *α, ε, ι* of the root into *η, ο, οι* respectively: θάλλ-ω (θαλ-), τέθηλα: φαίνω (φαν-), πέφηνα: φθείρ-ω (φθερ-), ἔφθορα: λείπ-ω (λιπ-), λέλοιπα.

382. For roots which have *ει* in the Present, *liquid* roots have *ο* in Perf. 2 (because their short root has *ε*);

mute-roots *οι* (because *their* short root has *ι*): φθείρω, κτείνω, ἔφθορα, ἔκτονα; λείπω, πείθω, λέλοιπα, πέποιθα.

383. Long *a* remains unchanged in πέπραγα (πράσσω) and κέκραγα (κράζω).

384. The partiality of the Perf. 2. for the *ο*-sounds is shown in the irregular Perfects οἶδα (novi), *I know* (Pdm. 70); ἔοικα, *I resemble*, or *am like* (εἶκω); ἔρρωγα, *I am torn* (ρήγνυμι, List IX); εἶωθα (solitus sum), *I am accustomed* or *wont* (ἔθω).

385. From verbs that have a *causative* meaning (i. e. that signify to *cause* to do any thing), the Perf. 2. has usually the *immediative* meaning (i. e. the meaning of *being caused to do*), which is an *intransitive* meaning: hence many of them have the meaning of a *new Present* (e. g. those in the last rule) with an (*immediative*) intransitive meaning. Thus πήγνυμι, *I fix* (i. e. *cause* a thing to remain unmoved): πέπηγα, *I am fixed* (i. e. *am caused* to remain unmoved).—It is in this way that some Second Perfects *appear* to belong to the Middle Voice, since the (*causative*) Perf. Act. is not in use, but the Middle (in an *immediate* sense) is: thus γίγνομαι = *fio*; Perf. 2. γέγονα (= *I have been caused to exist*), *I do exist*, *I am* (also as Perf. to εἰμί: κακὰ γέγονε, καὶ ἔστι, καὶ ἔσται): μαίνομαι, *I am becoming mad*; μέμνηνα (*I have been rendered mad* =) *I am mad* (the verb μαίνω, *insanum facio*, being obsolete).

386. *Futurum Atticum.*] When *σω* is preceded by a short vowel, the *σ* of *Fut. Act.* and *Mid.* is sometimes left out in the Attic dialect, and the two vowels contracted, so that the terminations become *ῶ*, *οῦμαι*: τελέω, *Attic Future* τελῶ; *Mid.* τελοῦμαι.

From verbs in *έω*, *άζω* (Fut. *έσω*, *άσω*) this Fut. occurs *often* (not *always*) only in *καλέω*, *τελέω*, *βιβάζω*. In Mid. *μαχούμαι* (from *μάχομαι*). *Έλω*, *ῆς*, *ῆ* (= *έλάσω*, from *ελαύνω*) is also the usual form : and *σκεδῶ*, *ῆς*, *ῆ*, &c. (= *σκεδάσω*, from *σκεδάννυμι*, List X), probably the *only* Attic form.

387. When the short vowel is *ι*, the two vowels are not capable of contraction ; but the *ω* is circumflexed, and conjugated *as if* a contraction had taken place. Thus (*νομίσω*), *νομιῶ*, *εἰς*, &c.

*τελέσω*—*τελῶ*, *τελείς*, } *εἰ* | *οὔμεν*, *εἴτε*, *οὔσι(ν)*. | *εἶτον*, *εἶτον*  
*νομίσω*—*νομῶ*, *νομεῖς*, }  
*βιβάσω*—*βιβῶ*, *βιβῆς*, *βιβῆ* | *ῶμεν*, *ᾗτε*, *ῶσι(ν)*. | *ᾗτον*, *ᾗτον*

So in the *Mid.* *κομίζω*, *κομίσομαι*, *Att. Fut.* *κομοῦμαι*, *εἰ*, *εἴται*, &c.

This form of the Fut. never occurs in the *Optative* : e. g. *τελῶ*, *τελείν*, *τελῶν* : but Opt. *τελέσοιμι* (*K.*).

### 388. VOCABULARY 44.

To speak with frankness, *παῤῥησιάζ-εσθαι*. *καλῶς παῤῥ.* to speak with an honorable frankness.

To spoil, to corrupt, to destroy, *διαφθεῖρ-ειν*.

To contend for a prize, *ἀγωνίζεσθαι*.

To burn (up), *καταφλέγ-ειν*.

To trade for profit, to make money by trade, *χρηματίζ-εσθαι*.

(To write upon =) to inscribe, to entitle, *ἐπιγράφ-ειν*.

To throw beyond = to exceed, surpass, *ὑπερβάλλ-εσθαι*.

Renown, reputation, *εὐκλεία*, *ας*, *ῆ*.

Pugilist, boxer, *πύκτης*, *ου*, *δ*.

To knock to pieces, to batter, *συγκόπτ-ειν*.

To awaken, i. e. cause to wake, *ἐγείρ-ειν* : *ἐγρήγορα* = I am awake (an irreg. Perf. 2).

To quit, to desert, *ἀπολείπ-ειν*.

To leave behind, *καταλείπ-ειν*.

Suggestion, *ὑποθήκη*, *ης*, *ῆ*.

To break, *ἀγνυμι* (List IX).

To break (of bones, &c.), *κατάγνυμι*.

Wrist, *καρπός*, *οὔ*, *δ*.

*Exercise 49.*389. a) *Translate into English.*

1. Καλῶς ἐπαρρήσιάσατο ὁ Σόλων πρὸς Κροῖσον ὑπ' εὐτυχίας διεφθορότα, τὸ τέλος ὁρᾶν κελεύων. 2. 'Ονήτωρ βιβλίον ἐξέδωκεν\* ἐπιγραφόμενον· 'Εἰ χρηματιεῖται ὁ σοφός.' 3. Οἱ πύκται τὰ ὅτα συγκεκομμένα εἶχον καὶ ἐαγότα. 4. Ἀριστοτέλης τὴν ἐλπίδα ἐγηρηγορότος εἶπεν ἐνύπνιον. 5. Αἰδῶς καὶ Νέμεσις τὸν ἀνδρώπινον βίον ἀπολελοίπασιν. 6. Ξένφ σιγᾶν κρεῖττον· ἢ κεκραγένοι. 7. Νομοῦμεν ὁμοίως ἀσεβεῖν τοὺς τε τὰ ψευδῇ λέγοντας περὶ τῶν θεῶν καὶ τοὺς πιστεύοντας αὐτοῖς. 8. Τῶν ποιητῶν τινες ὑποδήκας ὡς χρή ζῆν ἡμῖν καταλελοίπασιν. 9. Λέγεται πεπομφένοι Κροῖσον εἰς Λακεδαίμονα περὶ συμμαχίας. 10. Μὴ νομίζετε τῷ Φιλίππῳ τὰ πράγματα πεπηγένοι ἀθάνατα. 11. Σωκράτης, στρέψαντος Ἀντισθένης τὸ διεβρώγος<sup>α</sup> τοῦ τρίβωνος εἰς τοῦμφανές,<sup>β</sup> 'Ὅρῳ σου, ἔφη, διὰ τοῦ τρίβωνος τὴν κενοδοξίαν.

<sup>α</sup> Aor. 1. of ἐκ-δίδωμι, to put forth; to publish.

<sup>β</sup> Perf. 2. of

ἔγνων, List IX.

<sup>γ</sup> Note 13.

<sup>δ</sup> δι-έβρωγα, Perf. 2. of

διαβ-ρῆγνυμι. τὸ διεβρώγος = the torn part. ρῆγνυμι, List IX.

<sup>ε</sup> = εἰς τὸ ἐμφανές (lit. to the visible =) so as to let it be seen.

b) *Translate into Greek.*

1. It is a benefit from the gods, that some alliance has appeared for us. || 2. They say<sup>1</sup> that the general himself fled. 3. They said<sup>1</sup> that the general himself had fled. 4. The boxer has his wrist broken. 5. Is the boy asleep or awake? 6. You are more like \*a man asleep than \*one awake. 7. You will not rightly deem that your \*prosperous affairs are fixed for you immutably (say: 'as immortal').

<sup>1</sup> Use λέγω (ὥς or ὅτι).

## LESSON LI.

*Comparative and Superlative.*

390. The *comparative* and *superlative* (1) from *ος* are *ότερος, έτατος*, or, if the preceding syllable is *short*, *ώτερος, ώτατος* [but here a *muta cum liquida* is considered to lengthen the syllable: *σφοδρός, σφοδρότερος, σφοδρότατος*].—(2) from *ης*, *έστερος, έστατος* [*σαφ|ής, σαφέστερος, &c.*].—(3) from *υς*, *ύτερος, ύτατος* [*γλυκ-ύς, γλυκ-ύτερος, &c.*].—(4) from *ων*, *ον-έστερος, ον-έστατος* (*εύδαιμων*, Gen. *εύδαιμον-ος, εύδαιμ-ον-έστερος, &c.*).

391. A few in *ύς, ρός*, have *ίων, ιστος*. The *ίων* has neut. *ιον* (G. *ιονος, &c.*), and the *ι* is long in Attic Greek.—The only *regular* adjectives that take this form in Attic prose are *ήδύς, ταχύς, αίσχρός, έχθρός* (those in *ρος* lose the *ρ*, *αίσχίον, &c.*).

For *ταχίον, τάχιον*, the Attics said *θάσσω, θάσσουν*, later *θάττων, θάττων*.

(Eng.) Too wise to be deceived.

(Greek.) Wiser than so-as (*ή ώστε*) to be deceived.

## 392. VOCABULARY 45.

*Spiritless, faint-hearted, άζύμος, ον.*

*Soft, μαλακός, ή, όν.*

*Mischievous, κακούργος, ον.*

*Impetuous, προπετής, ές* (πρόπετ-, short root of *πίπτω* = *πιπέτ-ω*, cado).

*Thoughtful, φροντιστικός, ή, όν.*

*Spirited, courageous, θυμώδης, ες.*

*Savage, άγριος, α, ον.*

*Plotting, treacherous, έπίβουλος, ον.*

*Compassionate, ελεήμων, -ονος.*

*Tearful, άριδακρυς, υ.*

*Envious, φθονερός, ά, όν.*

*Dissatisfied, repining, μεμφίμοι-ρος, ον.*

*Bitter, πικρός, ά, όν.*

*Abusive, φιλολοίδος, ον.*

*Disposed to strike, quarrelsome, πληκτικός, ή, όν.*

*Desponding, δύσελπις, ιδος.*

*Shameless, άναιδής, ές.*

*Easily deceived, εύπατήτος, ον.*

*Having a retentive memory, μνημονικός, ή, όν.*

*Sleepless, άγρυπνος, ον.*

*Timid, όκνηρός, ά, όν.*

<i>Immovable, not easily moved,</i> ἀκίνητος, ον.	<i>Panther, πάρδαλις, εως, ἡ.</i>
<i>Ready or able to help, βοηθητικός,</i> ἡ, όν.	<i>Male, ἀρρην, ἀρρην.</i>
<i>Bear, ἀρκτος, ον, ἡ.</i>	<i>Female, θήλυς, εια, υ.</i>
	<i>Desponding, down-hearted, δύσ-</i> <i>σύμος, ον.</i>

## Exercise 50.

## 393. a) Translate into English.

1. Ἀδυμότερα τὰ θήλεα πάντα τῶν ἀρρένων πλὴν ἄρκτου καὶ παρδάλεως· τούτων δὲ ἡ θήλεια δοκεῖ εἶναι ἀνδρειότερα· ἐν δὲ τοῖς ἄλλοις γένεσι τὰ θήλεα μαλακώτερα καὶ κακουργότερα καὶ ἡττον ἀπλᾶ καὶ προπετέστερα καὶ περὶ τὴν τῶν τέκνων τροφὴν φροντιστικώτερα, τὰ δ' ἄρρυνα τὰναντία.<sup>a</sup> Ὀυμωδέστερα γὰρ καὶ ἀγριώτερα καὶ ἀπλούστερα καὶ ἡττον<sup>b</sup> ἐπίβουλα. 2. Γυνὴ ἀνδρὸς ἐλεημονέστερον καὶ ἀρίδακρυ μᾶλλον, ἔτι δὲ φθονερώτερόν τε καὶ μεμψιμοιρότερον καὶ φιλολοῖδορον μᾶλλον καὶ πληκτικώτερον, ἔτι δὲ καὶ δύσθυμον μᾶλλον τὸ θήλυ τοῦ ἀρρένος καὶ δύσελπι καὶ ἀναιδέστερον καὶ ψευδέστερον· εὐαπατητότερον δὲ καὶ μνημονικώτερον· ἔτι δὲ ἀγρυπνότερον καὶ ὀκνηρότερον καὶ ὅλως ἀκινήτοτερον τὸ θήλυ τοῦ ἀρρένος, καὶ τροφῆς ἐλάττονός<sup>b</sup> ἐστίν· Βοηθητικώτερον δὲ ὥσπερ ἐλέχθη, καὶ ἀνδρειότερον τὸ ἀρρην τοῦ θήλεός ἐστιν (*Aristot.*). 3. Ὁ βαδύτατος ὕπνος ἡδιστός ἐστιν. 4. Οὐδὲν θάττον ἐστὶ τῆς ἡβης.

<sup>a</sup> = τὰ ἐναντία, sc. ἐστὶ, are the opposite ° of all this.

<sup>b</sup> Note 13.

## b) Translate into Greek.

1. Nothing is more bitter than compulsion. 2. He asked if the son were braver than his father. 3. Is the son wiser than his father?—[No. K. 344. 5.] 4. The man is more shameless than brave. 5. This woman is very envious and dissatisfied. 6. I hate abusive ° persons. 7. The soldier is too brave to

fear death. 8. The man has a most immovable nature. 9. Friendship is the most delightful of all things. 10. Nothing is more disgraceful than to have one thing in one's mind and to utter another.\*

\* Say: *other things—but others*; ἄλλα μὲν—ἄλλα δέ.

## LESSON LII.

### Verbs in *μι*. Τίϑημι.

#### 394. VOCABULARY 46.

*I place, I appoint, I hold or set down (as); I make, render; I enact, appoint, &c. (laws),* τίϑημι.

*I put up, offer,* ἀνατίϑημι.

*I dispose (a person),* διατίϑημι.

*I put in, instil,* ἐντίϑημι.

*I put down, I lay (down) upon,* κατατίϑημι.

*I change, alter,* μετατίϑημι.

*I put or set round,* περιτίϑημι.

*I add,* προστίϑημι.

*I put before, lay out (for view), set out for display,* προτίϑημι.

*Citadel, ἀκρόπολις, εως, ἡ.*

*Lioness, λέαινα, ης, ἡ.*

*Another's, of others, ἀλλότριος, α, ον (alienus).*

*Heavy, troublesome, ἀργαλῆος, έα, έον.*

*One who rules, ruler, Archon (at Athens), ἄρχων, οντος, (properly, particp. of ἄρχειν).*

*Head-band, diadem, διάδημα, ατος, τό.*

*Sweat, toil, ἰδρώς, ὠτος, ό.*

*Thyrsus (i. e. the staff of the Bacchantes, wound round with ivy and vine leaves), Σύρσος, ου, ό.*

*Ivy, κισσός or κιστός, ου, ό.*

#### Exercise 51.

[The Act. Voice of τίϑημι is to be learnt by heart.]

#### 395. a) Translate into English.

1. Τόδε θαυμάζω εἰς ἐν ἀρετῆς καὶ σοφίας τιδης μέρει τὴν ἀδικίαν. 2. Ὁ πλοῦτος πολλάκις μετατίϑησι τὸν τῶν ἀνθρώπων τρόπον. 3. Πολλάκις οἱ ἄνθρωποι τοῖς ἰδίοις κακοῖς ἀλλότρια προστιθέασιν. 4.



Εἰς τὸ βέλτιον τίθει τὸ μέλλον. 5. Ἀντίγονος Διόνῡσον πάντα\* ἐμμεῖτο, καὶ κιττὰν μὲν περιτιθεῖς τῇ κεφαλῇ ἀντὶ διαδήματος Μακεδονικοῦ, δῦρσον δὲ ἀντὶ σκήπτρου φέρων. 6. Οἱ σοφισταὶ τὴν ἀρετὴν προετιθεσαν. 7. Ἐντιθῶμεν τοῖς νέοις τῆς σοφίας ἔρωτα. 8. Ἡ τύχη πάντα ἂν μετατιθεῖ. 9. Οὐ ῥάδιον τὴν φύσιν μετατιθέναι. 10. Ἀθηναῖοι χαλκὴν ποιησάμενοι λέαναν ἐν πύλαις τῆς ἀκροπόλεως ἀνέθεσαν. 11. Ῥᾶον [Note 13] ἐξ ἀγαθοῦ θεῖναι κακόν, ἢ ἐκ κακοῦ ἀγαθόν. 12. Τὸ κακὸν οὐδεὶς χρηστὸν ἂν θεῖ. 13. Μετάθετε τὰς διαφοράς. 14. Ὁ πόλεμος πάντα μετατέθεικεν. 15. Πρὸ τῆς ἀρετῆς θεοὶ ἰδρῶτα ἔθηκαν. 16. Οἱ παλαιοὶ τοῖς ἀποθανούσιν ὀβολὸν εἰς τὸ στόμα κατέθηκαν. 17. Ὅπως ἂν τοὺς ἄλλους πρὸς σαυτὸν διαθήῃς, οὕτω καὶ σὺ πρὸς ἐκείνους ἔξεις.<sup>d</sup>

\* θαυμάζω εἰ — = *I am surprised that* —: literally, *I am surprised* if you do it; courteously implying a doubt whether you really do it.

b τιθέναι τι ἐν μέρει τινός = to set it down in the class or sphere of = to reckon or look upon it as —,      \* in all things or respects (neut. adj. used adverbially).  
 d See ἔχω in Index.

### b) Translate into Greek.

1. Zeus (*Jupiter*) places all things as\* he chooses.  
 2. Rulers who attempt (*p*) to enact laws, enact some •laws properly, and some few † not properly. 3. Let us set-down geometry as a study for the young. 4. I admire Lyscurgus, him who enacted (*p*) their laws for the Lacedæmonians, and think him wise in an extreme degree.<sup>c</sup> 5. You propose an embarrassing<sup>b</sup> choice. 6. Shall we not place sweetmeats before the boys? 7. Who would not place meat and bread, not sweetmeats, before one who is excessively hungry (*p*)? 8. Do you wish me to set-down † that you are afraid?

\* ὅπου (ubi quo), where; how.  
 † τὰ ἔσχατα = to the last (degree).

† τοὺς δὲ τινάς —.

c eis

b ἔπορος (ἀ, non. πόρος, trans-

itus), prop. *from which there is no outlet, no means of extricating oneself*, δ, ἡ. ἰ βούλει σε δῶ (deliberative subj. [238] after βούλει, 2nd sing. 285); = *visne?*

## LESSON LIII.

*Verbs in μι. "Ιστημι.*

396. On the meaning of the verb *ἵστημι*, the following things are to be noted: the Pres., Impf., Fut. and first Aor. Act. have a transitive meaning, *to place*; but the second Aor., Perf. and Pluperf. Act. (with the Fut. *ἐστήξω*, later *-ομαι*) have a reflexive or intransitive meaning, *to place oneself = to stand*: *ἔστην*, *I stood*, *ἔστηκα*, *I have placed myself = I stand*, *στο*, *ἐστήκειν* (or *εἰστήκειν*), *stabam*, *ἐστήξω*, *stabo* (*ἀφεστήξω*, *I shall withdraw*). The Fut. Mid. *στήσομαι* = *I will stand*; or *I will place for myself* (i. e. corresponds both to *ἔστην* and *ἔστησα*).

The forms *ἔστηκα*, (*ἐστήκειν*) *εἰστήκειν*, *ἔστην*, are used for the corresponding forms of the *Pass.* or *Mid.*; but the Aor. Pass. *ἐστάθην* is in general use, often bordering on the meaning of *ἔστην*: *ἔσταμαι*, *ἐστάμην* are very seldom found; the Aor. 2. *ἐστάμην* never.—Whether *ἔστησαν* belongs to *ἔστησα* or *ἔστην* can only be known from the context. (Kr.)

## 397. VOCABULARY 47.

*I place, I raise, ἵστημι.*

*I set, raise up, ἀνίστημι. Mid. raise myself up, stand up.*

*I put away, turn aside from, cause to revolt, ἀφίστημι: Aor. 2. fell away: Mid. I go, stand apart.*

*I place apart, separate, διίστημι.*

*I put into, ἐνίστημι: perf. I am present.*

*I lay down, establish, καθίστημι: καταστήναι = to be reduced to, to be placed in: καθεσθηκέναι = to be established, to be.*

*I place beside, παρίστημι.*  
*Cretan, Κρητικός, ή, όν.*  
*To draw away, αποσπᾶν (= ἀ-  
 εἰν).*  
*To turn away, to alienate, ἀπ-  
 οστρέφ-ειν.*  
*Dry, thirsty, αἶος, η, ον.*  
*Sacrifice, θυσία, as, ή.*

*Marsh, pond, lake, λίμνη, ης, ή.*  
*Where, πῇ.*  
*Constitution, πολιτεία, as, ή.*  
*Difficulty, perplexity, embarrass-  
 ment, ἀπορία, as, ή.*  
*Multitude of friends, πολυφιλία,  
 as, ή.*  
*That, ὅς.*

### Exercise 52.

[Go through the Act. Voice of ἴστημι.]

#### 398. a) Translate into English.

1. Ἀδυμούντες ἄνδρες οὕτω τρόπαιον ἔστησαν. 2. ✱ Καθέστηκε τι ἔθος δίκαιον πᾶσιν ἀνθρώποις, τῶν αὐτῶν ἀδικημάτων<sup>a</sup> μάλιστα ὀργίζεσθαι<sup>b</sup> τοῖς μάλιστα δυνα- μένοις μὴ ἀδικεῖν. 3. Τὴν Κρητικὴν πολιτείαν λέγεται πρῶτος καταστήσαι<sup>c</sup> Μίνως. 4. Ἡ πολυφιλία διόστη- σι καὶ ἀποσπᾶ καὶ ἀποστρέφει. 5. Εἴ τις θυσίαν προσφέρων εὖνουν νομίζει τὸν θεὸν καδιστάναι, φρένας κούφας ἔχει. 6. Φυλάττου, μὴ τὸ κέρδος σε τῆς δικαιο- σύνης ἀφίστη. 7. Μὴ ἀφίστη τοὺς νέους τῆς ἐπὶ τὴν ἀρετὴν ὁδοῦ. 8. Ὁ Τάνταλος ἐν τῇ λίμνῃ αἶος εἰσθήκει. 9. Τὸ μὲν τοῦ χρόνου<sup>d</sup> γεγονός<sup>e</sup>, τὸ δὲ ἐνεστώς<sup>f</sup> ἐστὶ, τὸ δὲ μέλλον. 10. Οἱ Κορίνθιοι πολλοὺς συμμάχους ἀπέ- στησαν ἀπὸ τῶν Ἀθηναίων. 11. Οἱ Νάξιοι ἀπὸ τῶν Ἀθηναίων ἀπέστησαν. 12. Παράστα<sup>g</sup> τοῖς ἀτυχέσιν. 13. Πῇ στῶ;<sup>h</sup> πῇ βῶ; 14. Οἱ Ἀθηναῖοι τοῖς Ναξίοις ἀποστᾶσιν ἀπ' αὐτῶν ἐπολέμησαν.

<sup>a</sup> for the same faults.

<sup>b</sup> K. 284. 8. 6.

<sup>c</sup> What

force has the Aor. Inf. after a verbum dicendi?

<sup>d</sup> τὸ μὲν ...

τὸ δὲ, one part ... another, &c.

<sup>e</sup> ἐνεστώς = præsens, Perf. partep. syncopated, Pdm. 68. γεγονός (= quod fuit, präteritum), Perf. partep. neut. from γέγονα, Perf. of γίγνομαι.

<sup>f</sup> The delibe-  
rative subjunctive, 238. βῶ is subj. of βαίνω, Pdm. 66.

*It seems there is a certain just disposition  
 to be a sort of law for the same faults  
 with those who are not so wrong  
 as to be a sort of law to commit them.*

b) *Translate into Greek.*

1. The bad reduce you to a total-want<sup>e</sup> of friends.
2. Lycurgus established the <sup>o</sup>national truces <sup>o</sup>as a common benefit.
3. Lycurgus did not attempt to establish his laws before he had made the most powerful <sup>o</sup>men in the state <sup>h</sup>to be of-one-mind.
4. After this man Alcamenes received the supreme power,<sup>1</sup> after whom Alcander, a moderate man, was at the head of affairs.<sup>k</sup>
5. The cities place the images of their benefactors in the temples.
6. Make<sup>l</sup> your own temperance an example to others.
7. Change what is not rightly established.<sup>m</sup>
8. Conon raised the walls of Athens (*say*: of the Athenians).

<sup>e</sup> ἐρημία.<sup>h</sup> *Say*: the most powerful of those in the state.<sup>1</sup> τὰ πράγματα, *affairs* = the management of (state) affairs.<sup>k</sup> *To be at the head of affairs*, προσηναι.<sup>l</sup> καθίστημι.<sup>m</sup> *Say*: the things not rightly established; and use *perf. particp.* of the syncopated form from καθίστημι, Pdm. 65.

## LESSON LIV.

*Δίδωμι. Act. Acc. from impure Nouns in ις.*

399. *Acc. of Third Decl. in ν.*] This Acc. belongs to the terminations *ις*, *υς*, *αυς*, *ους*. We have seen that *pure nouns* (i. e. those with a *vowel* before the termination of the cases) all take this Acc.—For *impure nouns* (those whose root ends in a *consonant*) the following rule *generally* holds good for *Attic* prose.

- a) Acc. is *never ν* if the final syllable of the (impure) root is accented: ἄσπις, ἄσπιδος, *shield*; acc. ἄσπιδα.

*Many pure nouns, ending in τ, δ, or θ, commonly reject the final ν and take ν in the accusative.*

b) Acc. is *never* *ν* for a *monosyllable* root: πούς, ποδός, foot; acc. πόδα.

c) If a *hypermonosyllable* *impure* root is *not accented on the final syllable*, the acc. is usually *ν*.—This applies principally to ἔρις, ἐριδός, *strife*; acc. ἔριν: χάρις, χάριτ-ος, *gratia*; acc. χάριν (but Χάρिता = one of the *Graces*).

#### 400. VOCABULARY 48.

*I give, grant, δίδωμι.*

*I give back, repay, ἀποδίδωμι:*  
Mid. *I sell.*

*I give any one a share of any thing, μεταδίδωμι τινί τινος.*

*I betray, προδίδωμι (prodo).*

*Salt, ἅλας, ἁλός, ὁ. (Note 9.)*

*Firm, sure, lasting, ἔμπεδος, ον.*

*I forget, ἐπιλανθάνομαι.*

*Immediately, εὐθὺς.*

*Happy, blessed, μάκαρ, ἀπος.*

*Thoroughly bad, πάγκακος, ον.*

*Again, on the contrary, πάλιν.*

*I am in want, χρήζω (with gen.).*

*To fatten, πιαίν-ειν.*

*Favor, grace, χάρις, χάριτ-ος, ἡ.*

χάριν ἀποδιδόναι (= gratiam reddere), *to make a return.*

#### Exercise 53.

[Go through the Act. Voice of δίδωμι.]

#### 401. a) Translate into English.

1. Πιαίνει μάλιστα τὸ πρόβατον τὸ πότον· διὸ καὶ τοῦ θέρους διδόασιν ἅλας· διὰ τὴν πέντε ἡμερῶν. 2. Γυναικὶ ἄρχειν οὐ δίδωσιν ἡ φύσις. 3. Χάριν λαβὼν μέμνησο, καὶ δὸς ἐπιλαθοῦ. 4. Λαβὼν ἀπόδος, καὶ λήψῃ πάλιν. 5. Ὡ μάκαρες θεοί, δότε μοι ὄλβον καὶ δόξαν ἀγαθὴν ἔχειν. 6. Ὁ πλοῦτος, ὃν ἂν δώσει θεοί, ἔμπεδος ἐστίν. 7. Ἄ ἡ φύσις δέδωκε, ταῦτ' ἔχει μόνα ὁ ἄνθρωπος. 8. Ὡν σοὶ θεὸς ἔδωκε, τούτων χρήζουσι δίδου. 9. Θεὸς μοι δολὴ φίλους πιστοῦς. 10. Τοῖς πλουσίοις πρέπει τοῖς πτωχοῖς δοῦναι. 11. Οἱ στρατιῶται τὴν πόλιν τοῖς πολεμίοις προϋδίδουσιν. 12. Ὁ ἀγαθὸς χαίρει τοῖς πένησι χρημάτων μεταδιδούς. 13. Δεῖ τοὺς ἀγαθοὺς ἀνδρας γενναίως φέρειν, ὃ τι ἂν ὁ θεὸς διδῇ.

14. Ὃς ἂν μέλλῃ τὴν πατρίδα προδιδόναι, μεγίστης<sup>ε</sup> ζημίας ἄξιός ἐστιν. 15. Οἱ θεοὶ μοι ἀντὶ κακῶν ἀγαθὰ διδοίεν. 16. Φίλος φίλον οὐ προδώσει. 17. Εὖ παθόντες<sup>ῃ</sup> ὑπ' ἐμοῦ τοιαύτην χάριν ἀπέδωσαν.

<sup>α</sup> Note 9.

<sup>β</sup> Aor. 2. partic. fr. λαμβάνω, List IV.

<sup>ο</sup> μέμνημαι (*I have recollected* =) I remember.

<sup>δ</sup> Aor. 2. Imper.

fr. ἐπι-λαμβάν-ομαι, List IV.

<sup>•</sup> Attraction.

<sup>ε</sup> πρέπειν, c.

dat.

<sup>ς</sup> Note 13.

<sup>ῃ</sup> Aor. 2. partic. fr. πείσχω, List VII.

### b) Translate into Greek.

1. The gods give all things. 2. Give immediately to a poor man. 3. Endeavor (*pl.*) to give each man<sup>1</sup> his due<sup>κ</sup> accurately. 4. He repaid the money. 5. If you give him money, he will make you also wise. 6. If any one were to give<sup>1</sup> him money, he would make him also wise. 7. If you had given him money, he would have made you also wise. 8. The earth, giving us food, is seen to be a kind of mother. 9. Give me my shield. 10. Give (*pl.*) me an example of this kind<sup>•</sup> of thing. 11. The gods have given (*Aor.*) this<sup>•</sup> as a privilege<sup>α</sup> to<sup>•</sup> but a few that are easily-counted.<sup>α</sup>

<sup>1</sup> εἰς ἕκαστος, *lit.* 'each one man.'

<sup>κ</sup> τὸ προσήκον (partic. of

προσέχειν, *to come to him* =) to belong to him.

<sup>1</sup> K. 260. 2.

<sup>α</sup> Use οὗτος, *without* prefixing the article to γέρας.

<sup>α</sup> εὐαριδμήτοις δὴ τισιν (*δὴ* adds *emphasis* to the superlative).

## LESSON LV.

Verbs in ὑμι. Δείκνυμι.

### 402. VOCABULARY 49.

*I show, δείκνυμι.*

*I show, represent, explain, declare any one as any thing; hence,*

*I appoint, ἀποδείκνυμι (with*

*two accus.): Mid. show of myself, express, declare, display, render.*

*Not to be seen, ἀζέατος, ον.*

*Justly, fairly, δικάως.*

*Inconsiderately, unadvisedly, εἰκῇ.*

*To remain with, abide by, ἐμμένειν (with dat.).*

*Within, ἐντός (with gen.).*

*To cause to swear, administer an oath to, ἐξορκοῦν (=όειν).*

*Forsworn, perjured, false, ἐπίορκος, ον.*

*I swear by, ἐπόμνυμι (with acc.).*

*Moderate, μέτριος, α, ον. (Attic, -ος, -ον.)*

*Never, μήποτε.*

*An imitator, μιμητής, οῦ, δ.*

*I swear, ὀμνῶμι.*

*An oath, ὄρκος, ου, δ.*

*In every way, throughout, wholly, πάντως.*

*To order, παραγγέλλειν.*

*Modelling (art), sculpture, πλαστική (τεχνή, underst.).*

*I strengthen, ρώννυμι.*

*Rarely, seldom, σπανίως.*

*A decree, a resolution, ψήφισμα, ατος, τό.*

*I lie (jaceo), I am enacted (of laws), κείμει.*

### Exercise 54.

[Go through the Act. Voice of δέικνυμι.]

#### 403. a) Translate into English.

1. Νόμος δὴ κείσθω δικαστὴν ὀμνύναι δικάζειν μέλλοντα. 2. Ὁρκὸν φεύγε, κἂν δικάως ὀμνήης. 3. Μὴ τι θεοὺς ἐπίορκον ἐπόμνυ. 4. Ὁ οἶνος μέτριος ληφθεὶς ρώννυσιν. 5. Οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἐαυτῶν ἀποδεικνύουσιν. 6. Πυθαγόρας παρήγγειλε τοῖς μανθάνουσι, σπανίως μὲν ὀμνύναι, χρησαμένους δὲ τοῖς ὄρκοις πάντως ἐμμένειν. 7. Ἡ πλαστικὴ δείκνυσι τὰ εἶδη τῶν θεῶν, τῶν ἀνθρώπων, καὶ ἐνότε καὶ τῶν θηρῶν. 8. Ἀνδρὸς νοῦν οἶνος ἔδειξεν.\* 9. Φρύγες ὄρκοις οὐ χρώνται οὔτ' ὀμνύντες, οὔτ' ἄλλους ἐξορκούντες. 10. Ὀλίγοις δείκνυ τὰ ἐντὸς φρενῶν. 11. Οἱ κριταὶ τὰ ψηφίσματα ἀπεδείκνυσαν. 12. Μήποτε εἰκῇ ὀμνύοιτε. 13. Ὁ βασιλεὺς τὸν αὐτοῦ υἱὸν στρατηγὸν ἀποδέδειχεν.

\* The Aor. is often used in making general assertions founded on experience. We should use the Present.

#### b) Translate into Greek.

1. If you fear (pl.) the gods, you will not ever swear a false oath. 2. He is said to have sworn a false oath by the gods a false oath to every thing.

false oath. 3. We are swearing false oaths. 4. Let us endeavor both to investigate and to prove why in the world<sup>b</sup> such persons are unfortunate. 5. They appointed Alcibiades general, with four others. 6. Even though<sup>c</sup> you should not swear, all will trust you. 7. Such a man will swear false oaths. 8. My (*say*: the) tongue hath sworn, but my mind<sup>d</sup> is unsworn.

<sup>b</sup> τί ποτε (= quid tandem).

<sup>c</sup> καὶ = καὶ ἐάν (c. subj.).

## LESSON LVI.

### Τίθημι. Pass. and Mid.

#### 404. VOCABULARY 50.

*I put away, ἀποτίθημι*: Mid. *lay aside, take off* (from myself).

*I put in order, manage*; with an adv. *put into a disposition, διατίθημι*. Pass. *to be affected by. κακῶς* (ἀσλίως, &c.), *to be miserably indisposed, distressed, &c.*

*I add, put upon, ἐπιτίθημι*. Mid. *put on* (oneself); with *dat.*, *attack, set upon*.

*I lay down, κατατίθημι*. Mid. *lay down for oneself, to deposit* (money in any body's hands), *to lay by or up*.

*I place by or near, παρατίθημι*; τὰ παρατιθέμενα (ea quæ ap-

ponantur), *the dishes placed on the table*.

*Celtiberian, Κελτίβηρ, -ηρος, ὁ*. *Self-control, continence, ἐγκράτεια, as, ἡ*.

*Travelling-money, provisions* (for the way), *ἐφόδιον, ου, τό* (vaticum).

*Foundation, θεμέλιον, ου, τό*.

*Helmet, κράνος, εος, τό*.

*Cretan, Κρής, Κρητός*.

*Crest, λόφος, ου, ὁ*.

*To legislate, to make laws, νομοθετεῖν*.

*Purple, φοινίκεος, ἑα, εον* (contract. οὐς, ἡ, οὖν).



*Exercise 55.*

[Go through Pass. and Mid. of τίθημι.]

405. a) *Translate into English.*

1. Προσθήκειν ἔγωγε νομίζω, ὅταν μὲν ἡγορευόμενοι, τοῦδ' ἡμᾶς σκοπεῖν, ὅπως καλῶς ἔχοντας καὶ συμφέροντας νόμους τῇ πόλει θησόμεθα, ἐπειδὴν δὲ νομοθετήσωμεν, τοῖς νόμοις τοῖς κειμένοις πεῖθεσθαι. 2. Οἱ Κρήτες ἄρχονται τῶν παρατιθεμένων ἀπὸ τῶν ξένων· μετὰ δὲ τοὺς ξένους τῷ ἄρχοντι διδόασιν τέσσαρας μοίρας. 3. Οἱ Κελτίβηρες περὶ τὰς κεφαλὰς κράνη χαλκᾷ περιτίθενται φοινικοῖς ἡσκημένα· λόφοις. 4. Οὐδένα θησαυρὸν παῖσι καταθήσῃ ἀμείνω<sup>b</sup> αἰδοῦς. 5. Τίς ἂν ἐκὼν φίλον ἄφρονα δοίτο; 6. Ξενοφῶντι δύνοντι ἡκέτις ἐκ Μαντινείας ἄγγελος λέγων, τὸν υἱὸν αὐτοῦ τὸν Γρύλλον τεθνήσκει·<sup>c</sup> κακεῖνος ἀπέθετο μὲν τὸν στέφανον, διετέλει δὲ δύνων· ἐπεὶ δὲ ὁ ἄγγελος προσέθηκε καὶ ἐκεῖνο, ὅτι νικῶν<sup>d</sup> τέθηκε, πάλιν ὁ Ξενοφὼν ἀπέθετο τὸν στέφανον. 7. Ἀλκιβιάδης ἐφύγεν εἰς Σπάρτην καὶ τοὺς Λακεδαιμονίους παρώξυνεν ἐπιδέσθαι τοῖς Ἀθηναίοις. 8. Οἱ πολῖται φοβοῦνται, μὴ οἱ πολέμοι τῇ πόλει ἐπιτιθῶνται.

<sup>a</sup> ἀσκεῖν (= εἶναι), to work curiously; adorn; ornament.

18.

<sup>c</sup> Pdm. 65.<sup>d</sup> νικῶν = victor sum.<sup>b</sup> Noteb) *Translate into Greek.*

1. The citizens attack the enemy. 2. They had feared that the enemy would attack the city. 3. The boys put-on their garlands. 4. Do you wish that I should set-upon<sup>c</sup> the man? 5. They are afraid that the Lacedæmonians will attack them if they divide their forces.<sup>f</sup> 6. We call the sign of a sound that is affixed<sup>e</sup> to it its name. 7. Place very great gates to your ears. 8. Then at once (τότε ἤδη) we will attack the enemy. 9. The judge was reduced to a sad

condition<sup>a</sup> by the disease. 10. They had been grievously indisposed both in body and soul.

<sup>a</sup> K. 259. 1.

<sup>†</sup> To divide their forces, γίγνεσθαι δίχα.

<sup>ε</sup> To be affixed to —, ἐπιτεθῆναι.

<sup>h</sup> To be reduced to a sad condition, ἀδελιώτατα διατεθῆναι.

## LESSON LVII.

Ἰστημι, &c. *Passive and Mid. Voices.*

### 406. VOCABULARY 51.

*I know, I understand, ἐπίσταμαι*  
(with pass. aor.).

*I put together, συνίστημι: Mid.*  
*assemble, unite, bring together.*

*To keep awake, to spend a sleep-*  
*less night, to forego sleep, ἀγ-*  
*ρυπνεῖν (= εἶν).*

*Worth mentioning, noticeable,*  
*memorable, ἀξιόλογος, ον.*

*Second, δεύτερος, α, ον.*

*To be able, can, δύναμαι (with*  
*pass. aor.); with πολλά, οὐδέν,*

*&c. = I have power (like mul-*  
*tum, nihil, &c., valere).*

*Foolish, μωρός, á, óν: ó μωρός,*  
*the fool.*

*Drunkenness, μέθη, ης, ή.*

*Belonging to ships, ναυτική,*  
*ναυτικός, ή, óν: ναυτική δύνα-*  
*μις, naval power.*

*The rule of a few, oligarchy, ὀλι-*  
*γαρχία, ας, ή.*

*First, πρώτος, η, ον.*

*To fill, πληροῦν (= ὀέω).*

### Exercise 56.

[Go through Pass. and Mid. of ἵστημι.]

### 407. a) Translate into English.

1. Αἱ ἐν Λακεδαίμονι γυναῖκες<sup>a</sup> τρέφουσι τὰ τέκνα ὥστε μηδέποτε πληροῦν, ἵνα ἐδίξωνται δύνασθαι πεινῆν.<sup>b</sup>  
2. Οἱ Λακεδαιμόνιοι ἐδίξουσι τοὺς παῖδας κλέπτειν καὶ τὸν ἀλόντα<sup>c</sup> κολάζουσι πληγαῖς, ἵν' ἐκ τούτου πονεῖν καὶ ἀγρυπνεῖν δύνωνται ἐν τοῖς πολέμοις. 3. Ὁ πλούτος πολλὰ δύναται. 4. Τίς ἂν μωρὸς δύναιτο ἐν οἴνῳ σιωπᾶν; 5. Ἀνὴρ δίκαιός ἐστιν, ὅστις ἀδικεῖν δυνάμενος

μὴ βούλεται. 6. Πρᾶττε μὴδὲν ὧν μὴ ἐπίστασαι. 7. Ἀριστόν ἐστι πάντ' ἐπίστασθαι καλά. 8. Ζῶμεν<sup>b</sup> οὐχ ὡς ἐθέλομεν, ἀλλ' ὡς δυνάμεθα. 9. Πρὸ μέθης ἀνίστασο. 10. Τί συμφέρει ἐνίοις πλουτεῖν, ὅταν μὴ ἐπίστωνται τῷ πλούτῳ χρῆσθαι;<sup>c</sup> 11. Καταλυθέντος τοῦ Πελοποννησιακοῦ πολέμου, ὀλυγαρχίαν ἐν ταῖς πλείσταις πόλεσι καθίσταντο. 12. Οἱ πολέμοι οὐκ ἀποστή-  
σονται, πρὶν ἂν ἔλωσι<sup>d</sup> τὴν πόλιν

<sup>a</sup> See 846.

χρά-εσθαι? 846.

σκεσθαι. Pdm. 64.

<sup>b</sup> How is *πεινάω* contracted? how *ζῶω*? how

<sup>c</sup> *ἀλούς*, -όντος, Aor. 2. partcp. from *ἀλί-*

<sup>d</sup> *αἰρέω*, List VII.

### b) Translate into Greek.

1. Men have much power through wealth. 2. Rise-up (*pl.*) before intoxication. 3. The enemy were not able to take the city. 4. Of what use is it to you to be rich, if you do not know-how to employ riches? 5. Did the good men understand this virtue? 6. About such \*matters you know better than they. 7. Who could better know-how to count? 8. Thus you also would understand music.\* 9. No man is able to know all things. 10. I should not be able to contradict you. 11. I shall not be able to learn such \*subjects.

\* ἐπίστασθαι περὶ μουσικῆς.

## LESSON LVIII.

Δίδωμι. *Pass. and Mid.*

### 408. VOCABULARY 52.

*I give at the same time, συνεπι-  
δίδωμι: Mid. I give myself up  
with others to a thing.  
Exchange, recompense, return,  
ἀμοιβή, ἦς, ἡ.*

*An army, στρατός, οὗ, ὁ.  
Option, choice, αἵρεσις, εως, ἡ.  
Gladly, readily, ἄσμενος, η, ον  
(libens = libenter).*

*Exercise 57.*

[Go through Pass. and Mid. of δίδωμι.]

409. a) *Translate into English.*

1. Τῷ εὖ ποιοῦντι πολλάκις κακὴ ἀποδίδεται ἀμοιβή.  
 2. Πατρίδες πολλάκις διὰ κέρδος προὔδωξαν. 3. Πολλὰ δῶρα δέδοται τοῖς ἀνθρώποις παρὰ τῶν θεῶν. 4. Ὡς μέγα τὸ μικρὸν ἐστὶν ἐν καιρῷ δοθέν. 5. Ὅτε εἶλε τὴν Θηβαίων πόλιν Ἀλέξανδρος, ἀπέδωκε τοὺς ἐλευθέρους πάντας. 6. Ὅμοιος αἰσχρὸν, ἀκούσαντα χρήσιμον λόγον μὴ μανθάνειν, καὶ διδόμενόν τι ἀγαθὸν παρὰ τῶν φίλων μὴ λαμβάνειν. 7. Οἱ πολῖται φοβοῦνται, μὴ ἡ πόλις προδιδῶται. 8. Μήποτε ὑπὸ τῶν φίλων προδιδῶ. 9. Ὁ στρατὸς ὑπ' αὐτοῦ τοῦ στρατηγοῦ προὔδωκε. 10. Ἀπόδωκε τὸ κύπελλον.

b) *Translate into Greek.*

1. I gladly receive the things given ° me by (παρά, K. 297) my friends. 2. The property was restored. 3. They sold eight-hundred of the Corcyreans, who were slaves. 4. Pay was given to the others according to this same proportion. 5. They learnt ° that the island ° was given to the Corinthians. 6. If a choice were given, which of these ° two things would you choose? 7. They think that if peace is offered (p), the Athenians will receive ° it gladly.

\* αἰσθάνομαι, List III; with *partcp.* K. 310. 4.  
 Mid. of αἰτέω, List VII.

° Use Aor.

\* αἰτέω, List VII.

## LESSON LIX.

## Δείκνυμαι.

## 410. VOCABULARY 53.

*I show, ἐνδείκνυμι* : Mid. *I show any thing of myself.*

*I show braggingly, make a boastful display of, ἐπιδείκνυμι* : Mid. *I show any thing of myself boastfully, show off.*

*Truly, in reality, ἀληθῶς.*

*I put on, dress in, ἀμφιέννυμι.*

*I ruin, ἀπόλλυμι* : Mid. *I am ruined or lost, I perish.*

*I mix, κεράννυμι.*

*I quench, extinguish, σβέννυμι.*

*Freedom in speaking, frankness, παρρησία, as, ἡ.*

*I ruin at the same time, συνάποδ-  
λῦμι* : Mid. *I go to ruin at the same time, I am ruined with (some one else).*

*Dress, ἐσθῆς, ἐσθήτ-ος, ἡ.*

*Garment, ἱμάτιον, ου, τό.*

*To dwell, οἰκεῖν (=εἶν).* οἰκεῖν  
*σποράδην (to live dispersed-  
ly=), to live some here and  
some there.*

## Exercise 58.

## 411. a) Translate into English.

1. Οἱ τοιοῦτοι ἀρετὴν ἀντὶ ἱματίων ἀμφιέσονται. 2. Τὸ ἀπαλλάττεσθαι τῆς οὐσίας ἀρα\* οὐκ ἀπόλλυσθαι καλεῖς; 3. Οὕτως ἡ ψυχὴ ἂν γίγναιτο τε καὶ ἀπολλύοιτο. 4. Οἱ ἄνθρωποι, οἰκοῦντες σποράδην, ἀπώλλυντο ὑπὸ τῶν θηρίων, διὰ τὸ πανταχῇ ἀσθενέστεροι αὐτῶν εἶναι. 5. Ἄνδρὸς δικαίου καρπὸς οὐκ ἀπόλλυται. 6. Αἱ γυναῖκες χαίρουσιν ἀμφιεννύμεναι καλὰς ἐσθήτας. 7. Οἱ ἀληθῶς σοφοὶ οὐ σπεύδουσιν ἐπιδείκνυσθαι τὴν αὐτῶν σοφίαν. 8. Ὁ οἶνος, ἐὰν ὕδατι κεραννύηται, τὸ σῶμα ῥώννυσιν. 9. Ἡ ὀργὴ εὐθὺς σβεινύοιτο. 10. Ἄει ἐν τῷ βίῳ ἀρετὴν καὶ σωφροσύνην ἐνδείκνυστο. 11. Οἱ Πέρσαι πολυτελεῖς στολὰς ἀμφιέννυντο. 12. Ὁ ῥήτωρ τὴν γνώμην μετὰ παρρησίας ἀπεδείξατο. 13. Ἀκκιβιάδης ὑπὸ τῶν Ἀθηναίων στρατηγὸς ἀπεδείχθη.

\* K. 344. 5.

b) *Translate into Greek.*

1. The soul never perishes. 2. He was in fear about himself, and his children and his wife, lest they should be destroyed by their slaves. 3. The tale was lost. 4. The woman puts-on a certain expensive attire. 5. The sophist is displaying his wisdom to his admirers. 6. You have now beheld this man showing-off.

• ἐν φόβῳ γενέσθαι. See γίγνομαι, in Index.

## LESSON LX.

*The Verbs ἵμι, εἶμι, and εἴμι.*

## 412. VOCABULARY 54.

*I am away, absent, ἀπείμι. Pres.*  
usually = *I will go away.*

*I go away, ἀπείμι.*

*I satisfy myself, ἀρκέομαι (with dat.).*

*I let go, give up, neglect, ἀφίημι.*

*That which is owed, duty, δέον (δεῖ), τό.*

*Namely, δῆθεν (scilicet).*

*I go or come into, εἴσεμι.*

*To drive into the net or snare, ἐμ-  
βροχίζ-ειν.*

*I let or send out, ἐξίημι : of rivers, ἐξίέναι = to discharge itself.*

*I send up to, ἐφίημι : Mid. (with gen.), I send myself or thoughts after any thing = I desire.*

*Afterwards, then, ἔπειτα.*

*I let down, lay down, καθίζημι.*

*Goat, κάπρος, ου, ό.*

*Strong, καρτερός, ά, όν.*

*Cry, κραυγή, ἡς, ἡ.*

*Stone, λίθος, ου, ό.*

*I let go, I give up, μεδίημι.*

*To remain, μέν-ειν.*

*To prepare, παρασκευάζ-ειν : Mid. prepare oneself.*

*I let pass, loose, παρίημι.*

*Often, πλεονάκις.*

*I go to, approach, πρόσσεμι.*

*Mouth, στόμα, ατος, τό.*

*To help, τιμωρεῖν : Mid. revenge oneself on (with acc.).*

*Evident, known, φανερός, ά, όν.*

*Snow, χιών, χιόνος, ἡ.*

## Exercise 59.

## 413. a) Translate into English.

- \* 1. Σάμον τὸ μὲν ἐξ ἀρχῆς ἑρήμην οὖσαν κατέχειν πλήθος θηρίων μεγάλην φωνὴν ἀφιέντων. 2. Οἱ ἀγαθοὶ οὐ διὰ τὸν ὕπνον μεδιᾶσι τὰ δέοντα πράττειν. 3. Ἀφείς τὰ φανερά μὴ δίωκε τὰ ἀφανή. 4. Πολλοὶ ἄνθρωποι ἐφίενται πλούτου. 5. Ἡρακλῆς τὸν Ἐρυμάνθιον κάπρον διώξας μετὰ κραυγῆς εἰς χιόνα πολλὴν παρειμένον ἐνεβρόχισεν. 6. Ὁ Νεῖλος ἐξήλθιν εἰς τὴν θάλατταν ἐπὶ τὰ στόμασιν. 7. Ἄττα ἔπειτ' ἔσται, ταῦτα θεοὺς μέλει. 8. Εἰ θνητὸς εἶ, βέλτιστε θνητὰ καὶ φρόνει. 9. Μέμνησο νέος ὢν, ὥς γέρων ἔση ποτέ. 10. Δίκαιος ἴσθ', ἵνα καὶ δικαίων τύχης. 11. Βίας παρούσης, οὐδὲν ἰσχύει νόμος. 12. Εὐδαίμων εἶην καὶ θεοὺς φίλος. 13. Ἀλέξανδρος εἶπεν· εἰ μὴ Ἀλέξανδρος ἦν, Διογένης ἂν ἦν. 14. Ἀγάπα τοῖς παρούσι, τῶν ἀπόντων οὐκ ἐφίεμενος. 15. Καὶ νεότης καὶ γῆρας ἄμφω καλὰ ἔστων. 16. Οἱ ἄνθρωποι εὐδαιμονεῖν δύνανται, κἂν πένητες ὦσιν. 17. Ἀληθεῖά σοι παρέστω. 18. Ἴωμεν, ὦ φίλοι. 19. Φεῦγε διχοσταςίας καὶ ἔριν, πολέμου προσιόντος. 20. Ἐπεὶ ἡ Μανδάνη παρεσκευάζετο ὡς ἀπιούσα πάλιν πρὸς τὸν ἄνδρα, ὁ Ἀστυάγης ἔλεγε πρὸς τὸν Κύρον· ὦ παῖ, ἦν μένης παρ' ἐμοί, πρῶτον μὲν, ὅταν βούλῃ εἰσιέναι ὡς ἐμέ, ἐπὶ σοὶ ἔσται, καὶ χάριν σοι μᾶλλον ἔξω, ὅσῳ ἂν πλεονάκεις εἰσὶν ὡς ἐμέ. 21. Ἐπειτα δὲ ἵπποις τοῖς ἐμοῖς χρήσῃ, καί, ὅταν ἀπίης, ἔχων ἄπει οὗς ἂν αὐτὸς ἐδέλῃς ἵππους.

\* τὸ ἐξ ἀρχῆς = originally.

b Pdm. 50.

c Note

13.

d Μέμνημαι (= memini), I remember.

e List IV.

Gen. K. 273. 3. b.

f List VII.

g εἶναι ἐπὶ τινι, to be in any body's power; to depend on him.

\* Το δοῦναι τὸν τύπον ἑνὸς ἀδελφικοῦ φράσεως μετὰ προθέσεων ἑξῆς ἐκείνων.  
 (Liddell, p. 344 (old ed.))

b) *Translate into Greek.*

1. Men utter indeed the same voice, but not the same language. 2. We ought to be satisfied with what we have (*say*: with present °things). 3. Not every one who wishes (*p*) will enter into this abode. 4. The chorus of the Muses will most probably come-in first. 5. We went in to<sup>9</sup> Socrates. 6. It would not become me to come before<sup>10</sup> you, framing studied speeches.<sup>h</sup> 7. There are two forms of government. 8. O Greeks, ye are always children. 9. You and I (*say*: I and you) are not poets. 10. Do not be harsh towards<sup>9</sup> us. 11. Know well,<sup>i</sup> that this will be so (*say*: will have °itself so). 12. They were not one °person, but two. 13. Such a person would not be able to employ his wealth. 14. Come now,<sup>k</sup> read<sup>l</sup> me the decree. 15. Let us go back-again to the beginning. 16. It is right (δεῖ) that this man, looking at<sup>7</sup> one °object, should ever shoot all his arrows at<sup>7</sup> it.

<sup>h</sup> To frame studied speeches, πλάττειν λόγους.

<sup>i</sup> Pdm. 70,

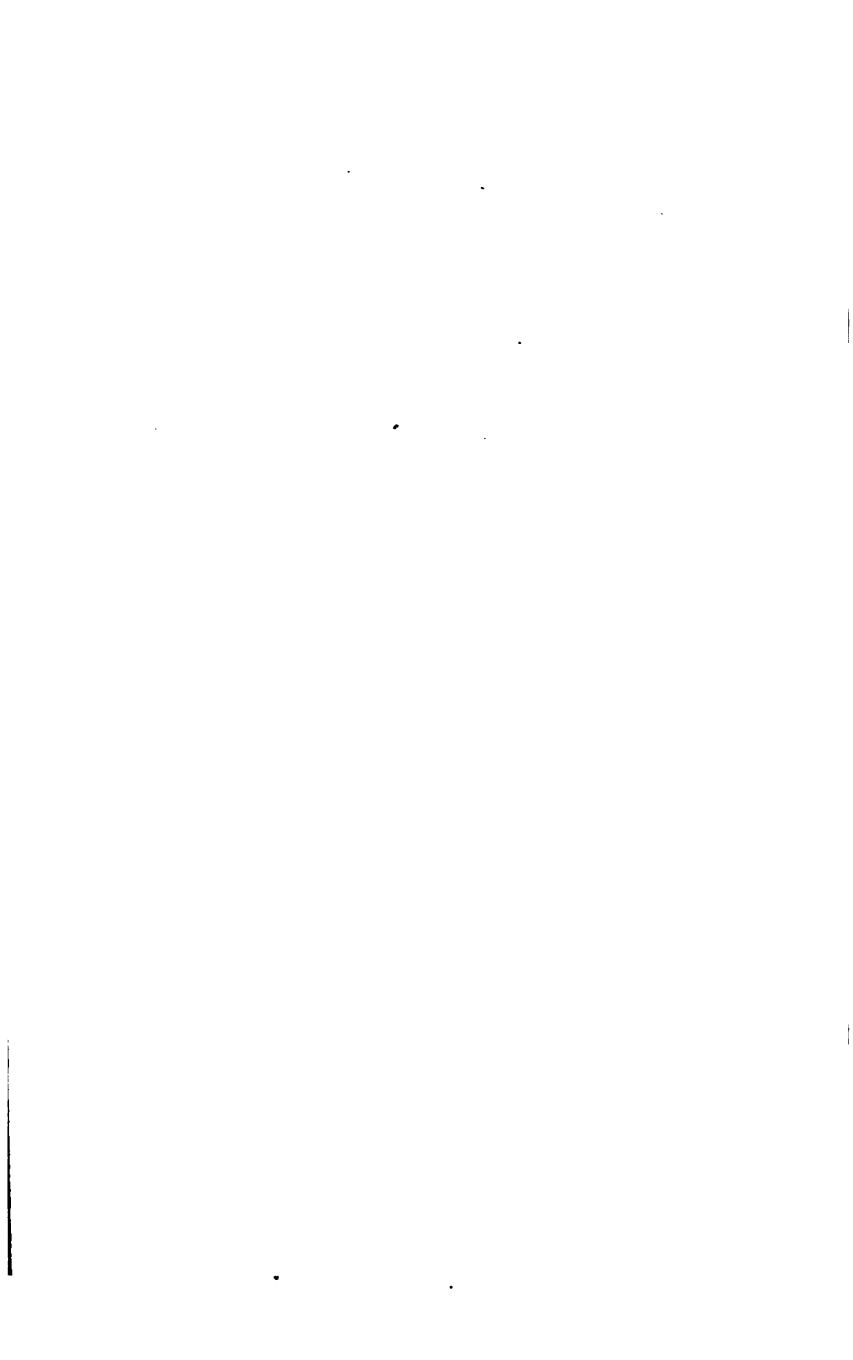
Note 7.

<sup>k</sup> δεῖ: for come use imper. of εἰμι.

<sup>l</sup> Imper

Aor. of ἀνα-γιγνώσκ-ω. See ξγνων in Pdm. 63.





## NOTES.

### *On the Division of Syllables.*

1. Beside what is stated in 38, 39, it may be remarked that when *two* or *three* consonants come together, they are usually considered to belong to the following *syllable*, if they are so *easily pronounceable* that they can begin a word (e. g. ἄ-μνος, ἀ-κμή, δε-σμός, ἔ-στροφά).

Sometimes a *mute* before  $\mu$  or  $\nu$  is connected with the following syllable, even though no word begins with that combination, provided any word begins with *another mute* of the same organ and  $\mu$  or  $\nu$ .

Thus φά-τνη (no word begins with  $\tau\nu$ , but some do with  $\Sigma\nu$ ).

So δη-γμός, δά-φνις, because words begin with  $\kappa\mu$ ,  $\pi\nu$ .

Three consonants are connected with the following syllable when the *first pair* and the *second pair* can each begin a word (ἐ-σθλός, ἐ-χθρός; since words begin with  $\chi\Sigma$ ,  $\Sigma\rho$ .) (So ἄ-σθμα: since words begin with  $\tau\mu$ , though not with  $\Sigma\mu$ .) *Kr.*

According to these rules, φαίδρός is divided into the syllables φαί-δρός, not φαίδ-ρός. ψήφισμα into ψήφι-σμα.

2. Lesson 3.]—The accent of a verb is, as a *general rule*, as far back (i. e. as near the *root*) as possible. Hence (α) in verbs when a *long termination* is exchanged for a *short one*, an *acute on the penult* is thrown to the *antepenult* (if the verb is *hyperdissyllable*): τύπτω, τύπτετε.

b) If the *penult*, being the *tone-syllable*, has a *long vowel* or *diphthong*, and the verb is *dissyllable*, the *acute* will pass into *circumflex* when the final becomes short: φεύγω, φεύγε (but κελεύω, κέλευε).

[For the general rules for the accentuation of verbs, see Pdms. 56, 57.]

3. Lesson 11, (95).]—α, G. as, is *always long* from an oxytone or paroxytone (if a *hyperdissyllable*).

But α, G. as, is short in

- 1) Polysyllable feminine names or appellatives: ψάλτρια, Ἑρέτρια.

- 2) -*pa* is short if the penult has *υ* or any diphthong but *αυ*·  
 γέφυρα, μοῖρα, also in Τάναγρα (by 1).
- 3) In polysyllables in *εια*, *οια*, it is *short*, except in (α) *abstract substantives* from verbs in *εύω*, and (β) *dissyllables* in *εια*.  
*ἄνοια*, ἀλήθεια (from adj. ἀληθής), ὀφέλεια (from ὀφέ-  
 λειν) : but δουλεία (from δουλεύειν).  
*βασίλεια* = *queen* (from βασιλεύς).  
*βασιλειᾶ* = *reign* (from βασιλεύειν, to reign).

4. From ADJECTIVES in *ος*, the *a* is long in Nom. Sing. So *πλέα*, fem. of *πλέως*. From *Adjectives* and *Participles* in *ας*, *υς*, *εις*, *ους*, *ως*, *ων*, it is *short*. Hence the former are paroxytone : the latter proparoxytone or properispomenon.

N. B. Acc. and Voc. singular follow the *Νοπ.*

5. A *muia cum liquidâ* does not lengthen a *short* vowel [i. e. does not make a syllable long by *position*], unless it be a middle mute (β, γ, δ) before λ, μ, ν.

Hence ἀτέκνος, ἀπέπλος, ἄκμή, βότρυν : but βιβλος, εὐδμος, πέπλεγμαι.

## 6.

## Usual Contractions.

	A	E H	O Ω	I Υ
A	αα = $\bar{a}$ ααι = $\bar{a}$	αε = $\bar{a}$ : αει = $\bar{a}$ αη = $\bar{a}$ : αη = $\bar{a}$	αο = $\bar{o}$ : αοι = $\bar{o}$ αου = $\bar{o}$ : αω = $\bar{o}$	ᾱι = $\bar{a}$ : ᾱι = $\bar{a}$ ᾱυ = $\bar{a}$ : ᾱυ = $\bar{a}$
E	εα = η ; sls. $\bar{a}$ εαι = η, ει εας = εις	εε = ει, η : εει = ει εες = εις, ης εη = η : εη = η	εο = ου, εοι = οι εου = ου εω = ω : εφ = φ	εῖ = ει εῦ = ευ
O	οα = ω, sls. $\bar{a}$ οαι = αι	οε = ου οει = ου, οι οη = ω, η οη = φ, οι	οο = ου οοι = οι οου = ου οω = ω : οφ = φ	οῖ = οι
H	ηαι = η	ηε = η ηει = η		ηῖ = η ηῦ = ηυ
Ω	ωα = ω		ωο = ω	ωῖ = φ
I	ιας = ῖς	ιες = ῖς		ιι = ῖ
Υ	υας = ῦς	υες = ῦς		

From this table it appears generally,

a) That in the collision of A and E sounds, the vowel which precedes the other, remains predominant in the contracted syllable, although its shape may be modified: *λείπεται, λείπη* or *λείπει: τίμαε, τίμᾱ: πόλεας, πόλεις*: except in *εα*, which, in the first two declensions, is contracted into *α*: *δστέα, δσᾱ: βορρέας, βορρᾱς*.

b) That, where an O sound appears, it maintains itself, in contraction, against all A and E sounds, *νόε, νοῦ: δστέον, δστοῦν: βόας, βόυς: τιμάοιμι, τιμῶμι: φιλέουσι, φιλοῦσι*: except that, in adjectives, *ση* becomes *η*: *ἀπλόη, ἀπλή*, and *οα* sometimes *α*: *ἀπλόα, ἀπλᾱ*: also *ἀπλόαι, ἀπλαῖ* (*Thiersch*.)

7. There are some *words, cases, and moods* that must be carefully distinguished, because they *look like* what they are not. The following are a few instances of the kind that occur in these lessons.

a) *-ους*, as *nom.* or *acc. pl.* of a comparative in *ών*, e. g. *μείζους = μείζ-ους, μείζ-ονας*.

*-ω*, *acc. sing.* or *nom. pl.* of ditto.

b) *όντων*, 3rd plur. of Imperative Present, which looks like gen. plur. of *Pres. Partcp. Act.*

*ώντων = αόντων*, 3rd pl. Imper. Present from verb in *άω* (also gen. pl. of *Pres. partcp. Act.*).

*ούντων = εόντων*, 3rd pl. Imperat. Pres. from verb in *έω* (also gen. pl. of *Pres. partcp. Act.*).

c) *ᾱται*, 3rd sing. of the *Pres. Indic.* or *Subj. (Pass. or Mid.)* from *άω*.

d) *ἴσῃ* (from *οἶδα*) '*know*,' and *ἴσῃ*, '*be*.'

### *Euphonic Rules.*

8. When two consonants come together in the formation of words, the former is often changed for the sake of easier pronunciation.

The principal changes of this kind are the following:\*

\* These changes may be exhibited in the following table, which is arranged as the multiplication table often is:

	τ	δ	δ	σ	μ
Any <i>p</i> -sound with	πτ	βδ	φδ	ψ	μμ
Any <i>k</i> -sound with	κτ	γδ	χδ	ξ	γμ
Any <i>t</i> -sound with	στ	— <sup>1</sup>	σδ	σ	σμ

<sup>1</sup> This combination does not occur.

Any *p*-sound with *τ* becomes *πτ*.

Any *p*-sound with *δ* becomes *βδ*.

Any *p*-sound with *ς* becomes *φς*.

Any *p*-sound with *ς* becomes *ψ*.

Any *p*-sound with *μ* becomes *μμ*.

Any *k*-sound with *τ* becomes *κτ*.

Any *k*-sound with *δ* becomes *γδ*.

Any *k*-sound with *ς* becomes *χς*.

Any *k*-sound with *ς* becomes *ξ*.

Any *k*-sound with *μ* becomes *γμ*.

Any *t*-sound with *τ* becomes *στ*.

Any *t*-sound with *δ* (*this combination does not occur*).

Any *t*-sound with *ς* becomes *σς*.

Any *t*-sound with *σ* becomes *σ* (i. e. the *t*-sound is thrown away).

Any *t*-sound with *μ* becomes *σμ*.

☞ This table shows : (1) that a *p* or *k*-sound before a *t*-sound must be of the *same order of breathing* as the *t*-sound :\* (2) that a *t*-sound before *ς* is thrown away.

*Obs.* Έκ, 'out of,' in compound words retains its *κ* : thus, *ἐκ-δίδωμι*, *ἐκ-ῥέω*, not *ἐγ-δίδωμι*, &c.

(Examples.)

τέτριβται	=	τέτριπται.	λέλεγται	=	λέλεκται.
ἔστραφται	=	ἔστραπται.	βέβρεχται	=	βέβρεκται.
ῥάπδος	=	ῥάβδος.	ὄκδοος	=	ὄγδοος.
ἐπιγράφην	=	ἐπιγράβδην.	πλέκδην	=	πλέγδην.
ἐτύπδην	=	ἐτύφδην.	ἐπλέκδην	=	ἐπλέχδην.
τριβθήσομαι	=	τριφθήσομαι.	λεχθήσομαι	=	λεχθήσομαι.
ἐπείδην	=	ἐπίσδην.	ἀνύτσω	=	ἀνύσω.
ἡρείδην	=	ἡρίσδην.	ἐρείδσω	=	ἐρείσω.
λείπσω	=	λείψω.	πείδσω	=	πείσω.
τρίβσω	=	τρίψω.	τέτυπμαι	=	τέτυμμαι.
γράφσω	=	γράψω.	τέτριβμαι	=	τέτριμμαι.
πλέκσω	=	πλέξω.	γέγραφμαι	=	γέγραμμαι.

\* That is, the first becomes a *smooth* mute, if the second is a *smooth* mute ; a *middle* or *aspirate*, respectively, if the second is a *middle* or *aspirate*.

λέγω	=	λέξω.	πέπλεκμαι	=	πέπλεγμαι.
βρέχω	=	βρέξω.	βέβρεχμαι	=	βέβρεγμαι.

N before a P-sound (or ψ) becomes μ.

N before a K-sound (or ξ) becomes γ.

N before a T-sound remains unaltered.

N before a liquid is changed into that liquid.

N is usually \* dropt before ζ, before σ in inflexion,† and in those compound words in which another consonant follows σ.

(Examples.)

ἐν-πειρία	=	ἐμπειρία.	συν-ξέω	=	συνξέω.
ἐν-βάλλω	=	ἐμβάλλω.	συν-λογίζω	=	συλλογίζω.
ἐν-φρων	=	ἐμφρων.	συν-μετρία	=	συμμετρία.
ἐν-ψύχος	=	ἐμψύχος.	συν-ζυγία	=	συζυγία.
συν-καλέω	=	συγκαλέω.	δαίμον-σι	=	δαίμοσι.
συν-γινώσκω	=	συγγινώσκω.	σύν-στημα	=	σύστημα.
σύν-χρονος	=	σύγχρονος.			

But : συντείνω, συνδέω, συνζέω.

*Exceptions.* The enclitics ; as : ὅνπερ, τόνγε.

ἐν before ρ ; as : ἐνρίπτω.

When a T-sound and ν together are ejected before σ, the remaining vowel, if *short*, is changed into a diphthong (ε into ει, and ο into ου) ; if *doubtful*, it is lengthened. The long vowels (η, ω) are left unchanged. Thus :

τυφδέ(ντ)σι	becomes	τυφδεῖσι.	τύψα(ντ)σι	becomes	τύψᾱσι.
σπέ(νδ)σω	becomes	σπέισω.	γίγα(ντ)σι	becomes	γίγᾱσι.
λέο(ντ)σι	becomes	λέουσι.	δείκνυ(ντ)σι	becomes	δείκνῦσι.
τύπτο(ντ)σι	becomes	τύπτουσι.	τύπτω(ντ)σι	becomes	τύπτωσι.

When the *same* aspirate would regularly be doubled, the former is changed into the kindred *smooth* : as Σαπφώ (not Σαφφώ). Βάκχος (not Βάχχος). Ἀττίς (not Ἀστίς).‡

\* *Exceptions.* Ἐν, as ; ἐνσπείρω, ἐνζεύγνυμι : πάλιν, as ; παλίνσκιος : some forms of inflexion and derivation in σαι and σις, as ; πέφανσαι, fr. φαίνω : and some few substantives in νς and νς. The ν in σύν becomes σ in composition before σ followed by a vowel ; as : συσσώζω, instead of συνσώζω.

† That is, in the *declensions* and *conjugations*.

‡ Even the *middle* mutes (β, γ, δ) are very seldom doubled, with

Of two aspirates in two *consecutive* syllables, the former is often changed into its kindred *smooth*.

This rule applies principally to roots beginning with *σ* and ending with some other aspirate. The initial aspirate reappears, when, in the formation of cases or tenses, the *final aspirate* is changed.

Thus the roots *σρεφ*, *σριχ*, become *τρεφ*, *τριχ* : but when the *φ*, for instance, is changed into *ψ* or *μ*, the reason for getting rid of *σ* no longer remains, and *σ* will reappear : *σρεψ*, *σρεμ*. So *τριχ-ός*, *τριχ-ί*, but *σρίξ*, *σριξίν*.

In the Imperative of the 1st Aor. Pass. the *last aspirate* is changed in the 2nd pers. sing. : e. g. *γράφητι* (not *γράφησι*) : *κρύψητι* (not *κρύψησι*).

### *Irregular Substantives.*

9. **□** R. means root (from which the word is declined *regularly*).

*ἀηδών*, (*ή*), *nightingale*. G. *ἀηδοῦς* (for *ἀηδόνης*). V. *ἀηδοῖ*.

*ἄλς*, *ἄλός* (*ό*), *salt*. Pl. usually *οἱ ἄλς*, *ᾶν*, &c.

*ἄλως* (*ή*), *threshing-floor* : mostly after Attic 2nd Decl. (with acc.

*ἄλω*) ; *ἄλωνος*, &c. later.

*ἄναξ*, *ἄνακτ-ος*, *king*. V. *ἄνα* (but only when a god is invoked).

*Ἀπόλλων*, *ῶνος*, *Apollo*. Acc. *Ἀπόλλω*. V. *Ἀπολλων*.

*Ἄρης* (*Mars*). G. *Ἄρεως* : in the poets (for the sake of the metre),

*Ἄρεος*, *Ἄρει*, *Ἄρη* and *Ἄρην*. V. *Ἄρες*.

*ἀστήρ*, *star*. Dat. pl. *ἀστράσι*, but not syncopated in other cases.

*γάλα* (*τό*), *milk*. R. *γάλακτ*. (Dat. pl. *γάλαξι*, *Plat.*)

*γέλ-ως*, *ῶτος*, &c. (*ό*), *laughier*. Acc. *γέλωτα*, and, in poets and

Lucian, *γέλων*.

*γόνυ* (*τό*), *knee*. R. *γόνατ*.

*γυνή*, *woman*, *wife*. R. *γυναικ*.\* V. *γίναι*.

*δένδρον*, *tree*. Regular : but in D. pl. (usually) *δένδρεσι(ν)*.

*δόρυ* (*τό*), *spear*. R. *δόρατ*. Thuc. has old D. *δορί*.

*ἔγχελυς* (*ό*), *eel*. G. *-υος*, &c. ; but in dual and pl. like *πῆχυς*.

the exception of *γγ* (of which the first *γ* = *ng*). Of the *smooth mutes*, *π* and *κ* are but *seldom* doubled (*ἱππος*, *λάκκος*) : *τ* frequently ; as are also *σ* and the *liquids*.

\* With accent on the ult. of G. and D. *γυναικός*, *γυναικί*, *γυναικῶν*, *γυναιξί*, *γυναικοῖν* (*Æsch. Chæph.* 302), &c., but *γυναικα*, *γυναικες*. &c.

εἰκ-ών, *ónos* (ή), *image*. G. εἰκοῦς. Acc. εἰκῶ (mostly Ion. and poet.). Acc. pl. εἰκούς (Observe the accent).

Ζεύς, *Jupiter*. Δι-ός, Διί, Δία. V. Ζεῦ. [Ζηνός, Ζηνί, Ζήνα, poet.]. ἥρ-ως, *ws, hero*. Acc. ἥρωα, and also ἥρω. In poets τῷ ἥρω, and οἱ, τοὺς ἥρωας (the last also Luc.).

Θαλῆς, *Thales*. Θάλω, Θαλῆ, Θαλῆν. In later writers also Θαλοῦ, and Θάλητος, -τι, &c.

Σρίξ (ή), *hair*. G. τριχ-ός, &c. D. pl. Σριξί(ν). [R. Σριχ.] κάρᾱ (τό), *head*. G. κρατός. D. κρατί and κάρᾱ. A. τὸ κάρα, and (Trag.) τὸν and τὸ κῶρα. Acc. pl. τοὺς κῶρας (Eur.).

κλείς (ή), *key*. κλειδός, κλειδί, κλειδα and more commonly κλεῖν. Plur. κλειδες. Acc. κλείς, later κλειδας. [Eur. κλῆδα, -δας from old Att. κλῆς.]

κυκέων (ό), *mess ; porridge*. Acc. κυκεῶ, for κυκεῶνα.

κύων, *dog*. R. κύν. V. κύον.

λάας, λᾶς (ό), *stone*. λᾶος (in Soph. λάου), λαῖ, λᾶαν and λᾶν (λᾶα, Callim.). Pl. λᾶες, λάων, λάεσσιν and λάεσιν.

λίπα, prob. acc. from obsol. τὸ λίπα ; found with ἀλείφειν, as acc. cognate significationis.

μάρτυς, *witness*. μάρτυρ-ος, ι. Acc. α and (less commonly) μάρτυν. D. pl. μάρτυσι(ν). [Μάρτυρ nom. Æol. and late.]

ναῦς (ή), *ship*. The Attic forms are : νεώς, νηί, ναῦν | (νέε ?), νεοῖν | νῆες, νεών, ναυσί, ναῦς. [G. νηός, &c. Att. poets and later prose.]

Οἰδίπους, *Œdipus*. Οἰδίποδος and Οἰδίπου. D. Οἰδίποδι. Acc. Οἰδίποδα and Οἰδίπουν. V. Οἰδίπου.

ὄρνις (ό, ή), *bird*, ὄρνιθος, &c. Acc. ὄρνιθα, less commonly ὄρνιν.

Pl. reg. also (more poetical) ὄρνεις, ὄρνέων. D. ὄρνισι(ν), only Acc. ὄρνεις, or ὄρνῆς. [On the quantity of the ι see Liddell and Scott.]

οὖς (τό), *ear*. R. ὠτ. [G. plur. ὠτων.]

Πνύξ (ή), the *Pnyx*. G. Πυκν-ός, &c. with transposition of the consonants.

Ποσειδῶν, *Neptune*. Acc. Ποσειδῶ. V. Πόσειδον.

σκῶρ (τό), *filth*. R. σκατ. Hence G. σκατός, &c.

ῥδωρ (τό), *water*. R. ὕδατ.

χεῖρ (ή), *hand*. χειρός, &c. but G. and D. Dual, χεροῖν, Dat. Pl. χερσί.

χελιδών (ή), *swallow*. χελιδόνος, but D. χελιδοί.

υῖός, *son*. G. υῖοῦ, reg., but also the following cases from υῖεῦς : υῖεός, υῖεῖ. Du. υῖέε, υῖεοῖν. Pl. υῖεῖς, υῖέων, υῖεσι(ν), υῖεῖς.

Thucydides, Plato, and the orators prefer these forms.



*On the place of ἄν.*

10. As ἄν represents the *predicate* as conditional, it ought properly to be joined with the predicate, e. g. λέγοιμι ἄν, ἔλεγον ἄν; yet it commonly follows that member of a sentence which is to be made emphatic, e. g. καὶ οὐκ οἶει ἄσχημον ἄν φανείσθαι τὸ τοῦ Σωκράτους πρᾶγμα. Hence it is regularly joined to such words as modify the whole meaning of the sentence, viz. to *negative verbs* and *interrogatives*: οὐκ ἄν, οὐδ' ἄν, οὐπορ' ἄν, οὐδέπορ' ἄν, &c.—τίς ἄν, τί ἄν, τί δ' ἄν, τί δὴτ' ἄν, πῶς ἄν, πῶς γὰρ ἄν, ἄρ' ἄν, &c.;—also to *adverbs of place, time, manner*, and other adverbs, which in various ways modify the expression contained in the predicate and define it more exactly: ἐνταῦθα ἄν, τότε ἄν, εἰκότως ἄν, ἴσως ἄν, τάχ' ἄν, μάλιστα ἄν, ἥκιστ' ἄν, ῥαδίως ἄν, ἡδέως ἄν, &c.; to εἰ, ἐπειδὴ, ὅτε, ὅποτε, ὅς with *Subj.* (hence εἰάν [ἦν, ἄν.] ἐπειδάν, ὅταν, ὅποτεν—ὅς ἄν=*quicumque*; *si quis*).

*Crasis.\**

11. Both *Crasis* and *Elision* are marked, as the soft breathing is, by a comma over the syllable.

When two words, one of which ends and the other begins with a vowel, come together, it often happens that these vowels are changed into one *long* vowel-sound. This union is called *Crāsis*, and the sign of it *Corōnis*. The *Corōnis* is placed above the *vowel-sound formed by Crasis*; and when this is a diphthong, above the *second* vowel; but it is omitted when the word *begins* with the vowel-sound formed by *Crasis*; as: τὸ ὄνομα = τοῦνομα, τὸ ἔπος = τοῦπος, τὰ ἀγαθὰ = τὰγαθὰ, ὁ οἶνος = ὦνος.

When the combination formed by *crasis* is a *dissyllable* or *trochaic word* (˘˘), some grammarians still *retain the accent* of the second word; others change the *acute* into the *circumflex*. Thus, when the second word is *paroxytone*, some write τοῦπος, τᾶλλα, τᾶργα (for τὸ ἔπος, τὰ ἄλλα, τὰ ἔργα): others, τοῦπος, τᾶλλα, τᾶργα. The change into the *circumflex* is founded on the authority of the best MSS. It is, however, against the principle, that in contractions the *circumflex* arises only when the first of the contracted syllables has the *acute*, the second the *grave*.

If of the *two* vowel-sounds that are blended into one sound by *Crāsis*, the *latter* is a *diphthong* that contains *ι*, the *ι* is written under

\* Κρᾶσις means a *mixing* or *blending*. Κορῶνις, *any thing curved*; hence, a *little curved mark* with the pen.

(*subscript*): it is *not* underwritten, when only the former is such a diphthong. Thus: καὶ εἶτα = κᾶτα; but καὶ ἔπειτα = κᾷπειτα.

*Elision*\* consists in simply *throwing away a short vowel at the end of a word before another beginning with a vowel*. The sign of this is called *Apostrophē*;\* e. g. ἀπὸ οἴκου = ἀπ' οἴκου.

If the elision causes a *smooth mute* to precede an *aspirate*, the smooth mute must be changed into the aspirate. Thus, not ἀπ' οὐ, but ἀφ' οὐ; not ἀνρ' ὄν, but ἀνθ' ὄν.—So in *Crisis*; a smooth mute before an aspirated vowel is changed into the aspirate mute of the same organ: τὰ ἔρεπα = θᾶρεπα.

### *Correlative Adjectives and Adverbs.*

12. *Correlative words* are those which express a *mutual relation* (*correlation*) to each other, and represent this relation by a corresponding form.

#### (a) Adjective Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relat. and Depend. Interrog.
πόσος, -η, -ον; how great? how much? quantus?	ποσός, -ή, -όν, of some size or number, aliquantus	τόσος, -η, † -ον, so great, so much, tantus τοσόςδε, τοσήδε, τοσόνδε τοσοῦτος, -αῦτη, -οὔτο(ν)	ὅσος, -η, -ον, and ὅπόσος, -η, -ον, † quantus
ποῖος, -α, -ον; of what kind? qualis?	ποιός, -ά, -όν, of some kind	τοῖος, -α, -ον, † of such a kind, talis τοιόςδε, τοιάδε, τοιόνδε τοιούτος, -αῦτη, -οὔτο(ν)	οἷος, -α, -ον, and ὅποιος, -α, -ον, qualis
πηλίκος, -η, -ον; how great? how old?	wanting	τηλίκος, -ον, so great, so old τηλικόςδε, -ήδε, -όνδε τηλικούτος, -αῦτη, -οὔτο(ν)	ἡλίκος, -η, -ον, and ὀπηλίκος, -η, -ον, how great, how old

\* *Elisio* (Lat.), a squeezing out. Ἀποστροφή means a turning away.

† Except in the combinations τοῖος καὶ (ἦ) τοῖος· τόσος καὶ τόσος· ὅσος—τόσος (= quō—eo, rare), and ἐκ τόσου, these forms were superseded by the compound forms: τοιόςδε, &c.

‡ The forms beginning with ὀπ'- are regularly the dependent interrogatives.

## (b) Adverbial Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relative.	Dependent Interrog.
ποῦ; <i>where?</i> ubi?	πού, <i>some-where, alicubi</i>	wanting [ἐνταῦθα, ἐνθάδε, <i>here</i> : ἐκεῖ, <i>there</i> ]	οὗ, <i>where, ubi</i>	ὅπου, <i>where, ubi</i>
πόθεν; <i>whence?</i> unde?	ποθεν, <i>from some place, alicunde</i>	wanting [ἐνθάδε, ἐντεῦθεν, <i>hence</i> : ἐκεῖθεν, <i>thence</i> ]	δθεν, <i>whence, unde</i>	όπόθεν, <i>whence, unde</i>
ποῖ; <i>whither?</i> quo?	ποῖ, <i>to some place, aliquo</i>	wanting [ἐκεῖσε, <i>thither</i> : σῖς. ἐνταῦθα, ἐνθάδε = <i>hither</i> ]	οἷ, <i>whither, quo</i>	όποι, <i>whither, quo</i>
πότε; <i>when?</i> quando?	πότε, <i>some-time, aliquando</i> wanting	τότε, <i>then, tum</i>	ότε, <i>when, quum</i>	όπότε, <i>when, quando</i>
πηνίκα; <i>quo temporis puncto?</i> <i>quotâ horâ?</i>	•	τηνικάδε } <i>hoc ipso tempore</i> τηνικάυτα }	ήνίκα, <i>when, quo ipso tempore</i>	όπηνίκα, <i>when, quo ipso tempore</i>
πῶς; <i>how?</i>	πῶς, <i>some how</i>	οὕτω(ς), ὁδε, <i>so</i>	ὥς, <i>how</i>	όπως, <i>how</i>
πῇ; <i>whither?</i> [also <i>where?</i> ] <i>how?</i>	πῇ, <i>to some place, some how</i>	τῇδε } <i>hither</i> ταύτῃ } <i>or here</i>	ἧ, <i>where, whither</i>	όπῃ, <i>where, whither.</i>

*Irregular Comparison.*

13. These comparatives and superlatives really belong to some *obsolete* positive, but are conveniently arranged under some *extant* positive with which they agree in meaning.

Positive.	Comparative.	Superlative.
1. ἀγαθός, <i>good</i>	{ ἀμείνων, neut. ἀμεινον βελτίων κρείσων, Att. κρείττων*	{ ἀριστος. βέλτιστος. κράτιστος.
2. κακός, <i>bad</i>	{ λφών (for λωίων) κακίων χειρών ἥσσων, Att. ἥττων* ( <i>inferior</i> ).	{ λφστος. κάκιστος. χείριστος.

\* The forms in -σσων occur in the earlier Attic writers.

3. καλός, <i>beautiful</i>	καλλίων	καλλιστος.
4. ἀλγεινός, <i>rainful</i>	{ ἀλγεινότερος ἀλγίων	{ ἀλγεινότατος. ἀλγιστος.
5. μακρός, <i>long</i>	μακρότερος	μακρότατος and μήκι-
6. μικρός, <i>small</i>	{ μικρότερος μείων ἐλάσσων, Att. ἐλάττων*	μικρότατος. [στος. ἐλάχιστος.
7. ὀλίγος, <i>little</i>		ὀλίγιστος.
8. μέγας, <i>great</i>	μείζων	μέγιστος.
9. πολὺς, <i>much</i>	πλείων or πλέων	πλείιστος.
10. ῥάδιος, <i>easy</i>	ῥάων	ῥάιστος.
11. πέπων, <i>ripe</i>	πεπαίτερος	πεπαίτατος.
12. πῖων, <i>fat</i>	πιώτερος	πιότατος.

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\* The form in -σων occurs in the earlier Attic writers.



# PARADIGMS.

For the convenience of the pupil and for easy reference, the various Paradigms given at intervals (as well as the others required for use) are here collected together.

## 1. The Article.

Singular.			Plural.			Dual.		
m.	f.	n.	m.	f.	n.	m.	f.	n.
N. ὁ	ἡ	τό	N. οἱ	αἱ	τά	N. A. τῶ	[τά]	τῶ
G. τοῦ	τῆς	τοῦ	G. τῶν	τῶν	τῶν	G. D. τοῖν	[ταῖν]	τοῖν
D. τῷ	τῇ	τῷ	D. τοῖς	ταῖς	τοῖς			
A. τόν	τήν	τό	A. τοὺς	τάς	τά			

a) In the dual the feminine is more commonly τῶ, τοῖν, than τά, ταῖν. Τά (as fem. dual) is very uncommon.

## 2. Terminations of the Three Declensions.

	I.		II.	III.
<i>Sing.</i>	fem.   mas.		m.f.	
Nom.	η, ᾱ, ᾱ,   ης, ᾱς,		ος, neut. ου	various
Gen.	ης or ας   ου		ου	ος (ως)
Dat.	η or α		φ	ι
Acc.	ην or αν		ον, neut. ου	α or υ } neut. as
Voc.	η or α		ε, neut. ου	— } nom.
<i>Plur.</i>				
N. V.		αι	οι, neut. ᾱ	ᾱς, neut. ᾱ
Gen.		ῶν (circumflexed)	ων	ων
Dat.		αις	οις	οιν or οι
Acc.		ᾱς	ους, neut. ᾱ	ᾱς, neut. α
<i>Dual.</i>				
N.A.V.		ᾱ	ω	ε
G. D.		αιν	οιν	οιν

In the *second* declension, and in masculine nouns of the *first*, the original termination of the gen. sing. was ο (the final letter of the roots being α, ο, respectively); α-ο and ο-ο being contracted into ου. The termination of the *dative singular* is ι in all the declensions, but in the first two it is *subscript*.

In the formation of the dative plural the T-sounds and ν are rejected: and

αυτοι	εντοι	οιτοι	υπτοι
become ᾱσι	εισι	ουσι	ῦσι.

3. *First Declension.*

	victory.	attempt.	Muse.	citizen.	young man.
Sing. Nom.	νίκη	πείρα	Μοῦσα	πολίτης (τ)	νεανίας
Gen.	νίκης	πείρας	Μούσης	πολίτου	νεανίου
Dat.	νίκῃ	πείρᾳ	Μούσῃ	πολίτῃ	νεανίᾳ
Acc.	νίκην	πείραν	Μούσαν	πολίτην	νεανίαν
Voc.	νίκη	πείρα	Μούσα	πολίτᾱ	νεανίᾱ
Plur. Nom.	νίκαι	πείραι	Μούσαι	πολίται	νεανίαι
Gen.	νικῶν	πειρῶν	Μουσῶν	πολιτῶν	νεανιῶν
Dat.	νικαῖς	πείραις	Μούσαις	πολίταις	νεανιάς
Acc.	νίκας	πείρας	Μούσας	πολίτας	νεανίας
Voc.	νίκαι	πείραι	Μούσαι	πολίται	νεανίαι
Dual. N.A.V.	νικά	πείρᾱ	Μούσᾱ	πολίτῃ	νεανίᾱ
G. D.	νικαιν	πείραιν	Μούσαιν	πολίταιν	νεανίαιν

4. *Second Declension.*

	word.	island.	way.	garment.
Sing. N.	λόγος	νῆσος	ὁδός	ἱμάτιον
G.	λόγου	νήσου	ὁδοῦ	ἱματίου
D.	λόγῳ	νήσῳ	ὁδῷ	ἱματίῳ
A.	λόγον	νήσον	ὁδόν	ἱμάτιον
V.	λόγε	νήσε	ὁδέ	ἱμάτιον
Plur. N.	λόγοι	νήσοι	ὁδοί	ἱμάτια
G.	λόγων	νήσων	ὁδῶν	ἱματίων
D.	λόγοις	νήσοις	ὁδοῖς	ἱματίοις
A.	λόγους	νήσους	ὁδούς	ἱμάτια
V.	λόγοι	νήσοι	ὁδοί	ἱμάτια
Dual. N.A.V.	λόγῳ	νήσῳ	ὁδῷ	ἱματίῳ
G. D.	λόγοιν	νήσοιν	ὁδοῖν	ἱματίοιν

The Vocative of words in *ος* sometimes ends in *ος*; as : ὦ φίλε and ὦ φίλος; always ὦ θεός.

5. (*Adjectives in ος.*)

	(good.)			(hateful, hostile.)		
Sing.	m.	f.	n.	m.	f.	n.
Nom.	ἀγαθός	ἀγαθή	ἀγαθόν	ἐχθρός	ἐχθρά	ἐχθρόν
Gen.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	ἐχθροῦ	ἐχθρᾶς	ἐχθροῦ
Dat.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	ἐχθρῷ	ἐχθρᾷ	ἐχθρῷ
Acc.	ἀγαθόν	ἀγαθήν	ἀγαθόν	ἐχθρόν	ἐχθράν	ἐχθρόν
Voc.	ἀγαθέ	ἀγαθή	ἀγαθόν	ἐχθρέ	ἐχθρά	ἐχθρόν
Plur.						
Nom. V.	ἀγαθοί	ἀγαθαί	ἀγαθά	ἐχθροί	ἐχθραί	ἐχθρά
Gen.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	ἐχθρῶν	ἐχθρῶν	ἐχθρῶν
Dat.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	ἐχθροῖς	ἐχθραῖς	ἐχθροῖς
Acc.	ἀγαθοὺς	ἀγαθάς	ἀγαθά	ἐχθρούς	ἐχθράς	ἐχθρά.
Dual.						
N. A. V.	ἀγαθῷ	ἀγαθαί	ἀγαθῷ	ἐχθρῷ	ἐχθρά	ἐχθρῷ
G. D.	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	ἐχθροῖν	ἐχθραῖν	ἐχθροῖν

6. *Contraction of the Second Declension.*

	(a) voyage.	(b) voyage round.	(c) bone.
S. N.	πλόος = πλοός	περίπλοος = περίπλους	ὀστέον = ὀστούν.
G.	πλοῦ	περίπλου	ὀστοῦ
D.	πλῆ	περίπλη	ὀστῆ
A.	πλοῦν	περίπλουν	ὀστοῦν
V.	πλοῦ	περίπλου	ὀστοῦν
P. N.	πλοῖ	περίπλοι	ὀστᾶ
G.	πλῶν	περίπλων	ὀστών
D.	πλοῖς	περίπλοις	ὀστοῖς
A.	πλοῖς	περίπλους	ὀστᾶ
V.	πλοῖ	περίπλοι	ὀστᾶ
D. N. A. V.	πλώ	περίπλω	ὀστώ
G. D.	πλοῖν	περίπλοιν	ὀστοῖν

7. *Adjectives in (εος, οος =) ους.*

	(a)	(b)	
S. {	{ χρύσε-ος χρυσέ-α χρύσε-ον)	{ ἀπλό-ος ἀπλό-η ἀπλό-ον	
	{ χρυσοῦς χρυσῇ χρυσοῦν	{ ἀπλοῦς ἀπλῇ ἀπλοῦν	
	{ χρυσοῦ χρυσῆς χρυσοῦ	{ ἀπλοῦ ἀπλῆς ἀπλοῦ	
	{ χρυσῶ χρυσῇ χρυσῶ	{ ἀπλῶ ἀπλῇ ἀπλῶ	
	{ χρυσοῦν χρυσῇν χρυσοῦν	{ ἀπλοῦν ἀπλῇν ἀπλοῦν	
P.	χρυσοῖ χρυσαῖ χρυσᾶ	ἀπλοῖ ἀπλαῖ ἀπλᾶ	
	χρυσῶν (m. f. n.)	ἀπλῶν (m. f. n.)	
	χρυσοῖς χρυσαῖς χρυσοῖς	ἀπλοῖς ἀπλαῖς ἀπλοῖς	
	χρυσοῦς χρυσᾶς χρυσᾶ	ἀπλοῦς ἀπλᾶς ἀπλᾶ	
D.	χρυσῶ χρυσᾶ χρυσῶ	ἀπλῶ ἀπλᾶ ἀπλῶ	
	χρυσοῖν χρυσαῖν χρυσοῖν	ἀπλοῖν ἀπλαῖν ἀπλοῖν	

(The fem. *έα* = *ᾶ*, when a vowel or *ρ* precedes : (ἀργύρεος =) ἀργυροῦς, ἀργυρᾶ, ἀργυροῦν.)

8. *Attic (Second) Declension.*

Lesson 18.]	(a) people.	(b) rope.	(c) dining-room.
Sing. N.	ὁ λεώς	ἡ κῶλως	τὸ ἀνώγειον
G.	λεῶ	κάλω	ἀνώγειω
D.	λεῶ	κάλῳ	ἀνώγειῳ
A.	λεῶν	κάλων	ἀνώγειων
V.	λεῶς	κάλως	ἀνώγειων
Pl. N.	λεῶ	κάλῳ	ἀνώγειω
G.	λεῶν	κάλων	ἀνώγειων
D.	λεῶς	κάλῳς	ἀνώγειῳς
A.	λεῶς	κάλως	ἀνώγειω
V.	λεῶ	κάλῳ	ἀνώγειω
Dual. N. A. V.	λεῶ	κάλω	ἀνώγειω
G. D.	λεῶν	κάλῳν	ἀνώγειῳν



9. *Adjective in εως (m. f.), εων (n.).*

Sing.			Plur.
	m. f.	n.	
N.	ἰλεως	ἰλεων	ἰλεφ
G.	ἰλεω	ἰλεω	ἰλεων
D.	ἰλεφ	ἰλεφ	ἰλεφς
A.	ἰλεων	ἰλεων	ἰλεως
V.	ἰλεως	ἰλεων	ἰλεφ
Dual. N. A. V. ἰλεω			G. D. ἰλεφν

10. *Third Declension.*

Roots, κορακ, παιδ, ζω, πραγματ, Ξηρ,  
αἰων, δαίμων, λεοντ, γίγαντ

Sing.	ὁ (raven)	ὁ, ἡ (child)	ὁ (jackal)	τὸ (thing)
N.	κόραξ	παῖς	ζῶς	πρᾶγμα
G.	κόρακος	παιδός	ζῶος	πράγματος
D.	κόρακι	παιδί	ζωί	πράγματι
A.	κόρακα	παῖδα	ζῶα	πρᾶγμα
V.	κόραξ	παῖ	ζῶς	πρᾶγμα
Plur.				
N.	κόρακες	παῖδες	ζῶες	πράγματα
G.	κοράκων	παίδων	ζῶων	πραγμάτων
D.	κόραξι(ν) <sup>a</sup>	παισί(ν) <sup>b</sup>	ζωσί(ν)	πράγμασι(ν) <sup>c</sup>
A.	κόρακας	παῖδας	ζῶας	πράγματα
V.	κόρακες	παῖδες	ζῶες	πράγματα
Dual.				
N. A. V.	κόρακε	παῖδε	ζῶε	πράγματε
G. D.	κοράκοιν	παῖδοιν	ζῶοιν	πραγμάτοιν.

<sup>a</sup> = κόρακ-σι(ν).<sup>b</sup> = παιδ-σίν.<sup>c</sup> = πραγματ-σιν.

Sing.	ὁ (animal)	ὁ (age)	ὁ, ἡ, (divinity)	ὁ (lion)	ὁ (giant)
N.	Ξῆρ	αἰών	δαίμων	λέων	γίγας
G.	Ξηρός	αἰῶνος	δαίμονος	λέοντος	γίγαντος
D.	Ξηρί	αἰῶνι	δαίμονι	λέοντι	γίγαντι
A.	Ξῆρα	αἰῶνα	δαίμονα	λέοντα	γίγαντα
V.	Ξῆρ	αἰῶν	δαίμον	λέον	γίγαν
Plur.					
N.	Ξῆρες	αἰῶνες	δαίμονες	λέοντες	γίγαντες
G.	Ξηρῶν	αἰῶνων	δαίμόνων	λεόντων	γιγάντων
D.	Ξηρσί(ν)	αἰῶσι(ν) <sup>d</sup>	δαίμοσι(ν) <sup>e</sup>	λέουσι(ν) <sup>f</sup>	γίγᾱσι(ν) <sup>g</sup>
A.	Ξῆρας	αἰῶνας	δαίμονας	λέοντας	γίγαντας
V.	Ξῆρες	αἰῶνες	δαίμονες	λέοντες	γίγαντες
Dual.					
N. A. V.	Ξῆρε	αἰῶνε	δαίμονε	λέοντε	γίγαντε
G. D.	Ξηροῖν	αἰῶνοιν	δαίμόνοιν	λεόντοιν	γίγαντοιν

<sup>d</sup> = αἰῶν-σι(ν).<sup>e</sup> = δαίμον-σι(ν).<sup>f</sup> = λέοντ-σι(ν).<sup>g</sup> = γίγαντ-σι(ν).

Comparative in *ων*.

11. (Root <i>εὐδαιμον.</i> )			12.		
Singular.			Singular.		
N.	<i>m. f.</i> <i>εὐδαιμων</i>	<i>n.</i> <i>εὐδαιμον</i>	<i>m. f.</i> <i>μείζων</i>		<i>n.</i> <i>μείζων</i>
G.	<i>εὐδαιμονος</i>			<i>μείζονος</i>	
D.	<i>εὐδαιμονι</i>			<i>μείζονι</i>	
A.	<i>εὐδαιμονα</i>	<i>εὐδαιμον</i>	<i>μείζονα</i> or	<i>μείζω</i>	<i>μείζον</i>
V.	<i>εὐδαιμον</i>			<i>μείζω</i>	
Plural.			Plural.		
N.V.	<i>εὐδαιμονες</i>	<i>εὐδαιμονα</i>	{ <i>μείζονες</i>		{ <i>μείζονα</i>
G.	<i>εὐδαιμόνων</i>		{ <i>μείζους</i>		{ <i>μείζω</i>
D.	<i>εὐδαιμοσι(ν)</i>			<i>μειζόνων</i>	
A.	<i>εὐδαιμονας</i>	<i>εὐδαιμονα</i>	{ <i>μείζονας</i>	<i>μείζοσι(ν)</i>	{ <i>μείζονα</i>
			{ <i>μείζους</i>		{ <i>μείζω</i>
Dual.			Dual.		
N.A.V.	<i>εὐδαιμονε</i>			<i>μείζονε</i>	
G.D.	<i>εὐδαιμόνοιον</i>			<i>μειζόνου</i>	
13. (Root <i>μελαν.</i> )			14. (Root <i>χαριεντ.</i> )		
Singular.			Singular.		
N.	<i>μέλᾱς</i>	<i>μελαινά</i> <i>μέλᾱν</i>	<i>χαρίεις</i>	<i>χαρίεσσα</i>	<i>χαρίεν</i>
G.	<i>μέλανος</i>	<i>μελαίνης</i> <i>μέλανος</i>	<i>χαρίεντος</i>	<i>χαρίεσσης</i>	<i>χαρίεντος</i>
D.	<i>μέλανι</i>	<i>μελαίῃ</i> <i>μέλανι</i>	<i>χαρίεντι</i>	<i>χαρίεσση</i>	<i>χαρίεντι</i>
A.	<i>μέλανα</i>	<i>μελαινάν</i> <i>μέλαν</i>	<i>χαρίεντα</i>	<i>χαρίεσσαν</i>	<i>χαρίεν</i>
V.	<i>μέλας</i>	<i>μελαινά</i> <i>μέλαν</i>	<i>χαρίεν</i>	<i>χαρίεσσα</i>	<i>χαρίεν</i>
Plural.			Plural.		
N.V.	<i>μέλανες</i>	<i>μελαινά</i> <i>μέλανα</i>	<i>χαρίεντες</i>	<i>χαρίεσσαι</i>	<i>χαρίεντα</i>
G.	<i>μελάνων</i>	<i>μελαινῶν</i> <i>μελάνων</i>	<i>χαρίέντων</i>	<i>χαρίεσσῶν</i>	<i>χαρίέντων</i>
D.	<i>μέλασι(ν)</i>	<i>μελαίῃσι</i> <i>μέλασι(ν)</i>	<i>χαρίεσι(ν)</i>	<i>*χαρίεσσαις</i>	<i>χαρίεσι(ν)</i>
A.	<i>μελανάς</i>	<i>μελαίνας</i> <i>μέλανα</i>	<i>χαρίεντας</i>	<i>χαρίεσσᾶς</i>	<i>χαρίεντα</i>
Dual.			Dual.		
N.A.V.	<i>μέλανε</i>	<i>μελαίᾱ</i> <i>μέλανε</i>	<i>χαρίεντε</i>	<i>χαρίεσσᾶ</i>	<i>χαρίεντε</i>
G.D.	<i>μελάνουιν</i>	<i>μελαίῃναι</i> <i>μελάνουιν</i>	<i>χαρίέντουιν</i>	<i>χαρίεσσῇναι</i>	<i>χαρίέντουιν</i>
15. (Root <i>παντ.</i> )			15. (Root <i>παντ.</i> )		
Singular.			Singular.		
N.V.	<i>πᾱς</i>	<i>πᾱσα</i> <i>πᾱν</i>	<i>πάντες</i>	<i>πᾱσαι</i>	<i>πάντα</i>
G.	<i>παντός</i>	<i>πάσης</i> <i>παντός</i>	<i>πάντων</i>	<i>πᾱσῶν</i>	<i>πάντων</i>
D.	<i>παντί</i>	<i>πάσῃ</i> <i>παντί</i>	<i>πᾱσι(ν)</i>	<i>πάσαις</i>	<i>πᾱσι(ν)</i>
A.	<i>πάντα</i>	<i>πᾱσαν</i> <i>πᾱν</i>	<i>πάντας</i>	<i>πάσας</i>	<i>πάντα</i>
Dual.			Dual.		
N.A.V.	<i>πάντε</i>	<i>πάσα</i>	<i>πάντε</i>	<i>πάσα</i>	<i>πάντε</i>
G.D.	<i>πάντουιν</i>	<i>πάσαιν</i>	<i>πάντουιν</i>	<i>πάσαιν</i>	<i>πάντουιν</i>

\* *Obv. dat. χαρίεσσιν, not χαρίεσι.*

16. *Participle of Pres. Act.* (Root λειποντ.)

Sing.	N.V.	λείπων	λείπουσα	λείπον
	G.	λείποντος	λείπούσης	λείποντος
	D.	λείποντι	λείπούση	λείποντι
	A.	λείποντα	λείπουσαν	λείπον
Plural.	N.V.	λείποντες	λείπουσαι	λείποντα
	G.	λείπόντων	λείπουσῶν	λείπόντων
	D.	λείπουσι(ν)	λείπούσαις	λείπουσι(ν)
	A.	λείποντας	λείπούσας	λείποντα
Dual.	N.A.V.	λείποντε	λείπούσα	λείποντε
	G.D.	λείπόντων	λείπούσων	λείπόντων

17. *Participle of Aor. 1. Act.* (Root λείψαντ.)

Sing.	N.V.	λείψας	λείψασα	λείψαν
	G.	λείψαντος	λείψάσης	λείψαντος
	D.	λείψαντι	λείψάση	λείψαντι
	A.	λείψαντα	λείψασαν	λείψαν
Plural.	N.V.	λείψαντες	λείψασαι	λείψαντα
	G.	λείψάντων	λείψασῶν	λείψάντων
	D.	λείψασι(ν)	λείψάσαις	λείψασι(ν)
	A.	λείψαντας	λείψάσας	λείψαντα
Dual.	N.A.V.	λείψαντε	λείψασα	λείψαντε
	G.D.	λείψάντων	λείψάσων	λείψάντων

## 18. (a) Sing.

N.	πολύς	πολλή	πολύ
G.	πολλοῦ	πολλῆς	πολλοῦ
D.	πολλῷ	πολλῇ	πολλῷ
A.	πολύν	πολλήν	πολύ
V.	πολύ	πολλή	πολύ

## Plural.

N.	πολλοί	πολλαί	πολλά
G.	πολλῶν	πολλῶν	πολλῶν

etc. regular.

## (b) Sing.

μέγας	μεγάλη	μέγα
μεγάλου	μεγάλης	μεγάλου
μεγάλῳ	μεγάλῃ	μεγάλῳ
μέγαν	μεγάλην	μέγα
μέγα	μεγάλη	μέγα

## Plural.

μεγάλοι	μεγάλαι	μεγάλα
μεγάλων	μεγάλων	μεγάλων

etc. regular.

## 19.

	(a)	(b)	(c)	(d)
	father.	mother.	daughter.	man.
Sing.	N. ὁ πατήρ	ἡ μήτηρ	ἡ θυγάτηρ	ὁ ἀνὴρ
	G. πατρός	μητρός	θυγατρός	ἀνδρός
	D. πατρί	μητρί	θυγατρί	ἀνδρί
	A. πατέρα	μητέρα	θυγατέρα	ἀνδρα
	V. πάτερ	μήτερ	θύγατερ	ἄνερ
Plural.	N. πατέρες	μητέρες	θυγατέρες	ἄνδρες
	G. πατέρων	μητέρων	θυγατέρων	ἀνδρῶν
	D. πατέραςι(ν)	μητέραςι(ν)	θυγατέραςι(ν)	ἀνδράσι(ν)
	A. πατέρας	μητέρας	θυγατέρας	ἀνδρας
	V. πατέρες	μητέρες	θυγατέρες	ἄνδρες
Dual.	N.A.V. πατέρε	μητέρε	θυγατέρε	ἀνδρε
	G.D. πατέρων	μητέρων	θυγατέρων	ἀνδροῖν

## 20.

Sing.	N.	τὸ κέρας	τὸ κρέας
	G.	κέρατ-ος, κέρως	κρέως
	D.	κέρατ-ι, κέρα	κρέα
	A.	κέρας	κρέας
Plural.	N.	κέρατ-α, κέρα	κρέα
	G.	κέρατ-ων, κερῶν	κρέων
	D.	κέρα-σι(ν)	κρέα-σι(ν)
	A.	κέρατ-α, κέρα	κρέα
Dual.	N.A.V.	κέρατ-ε, κέρα (?)	κρέα
	G.D.	κεράτ-οιν, κερῶν (?)	κρεῶν

## 21.

## Singular.

		trireme.		wall.
N.		ἡ τριήρης		τὸ τεῖχος
G.	(τριήρεος)	τριήρους	(τείχεος)	τείχους
D.	(τριήρεϊ)	τριήρει	(τείχεϊ)	τείχει
A.	(τριήρεα)	τριήρη		τείχος
V.		τριήρες		τείχος

## Plural.

N.	(τριήρεις)	τριήρεις	(τείχεα)	τείχη
G.	(τριηρέων)	τριήρων	(τειχέων)	τειχῶν
D.		τριήρεσι(ν)		τείχεσι(ν)
A.	(τριήρεας)	τριήρεις	(τείχεα)	τείχη
V.	(τριήρεις)	τριήρεις	(τείχεα)	τείχη

## Dual.

N.A.V.	(τριήρεε)	τριήρη	(τείχεε)	τείχη
G.D.	(τριηρέοιν)	τριήροιν	(τειχέοιν)	τειχοῖν

## 22. Adjective in ης.

		m. f.		n.
Sing.	N.	σαφής		σαφές
	G.		(σαφέ-ος) σαφούς	
	D.		(σαφέ-ϊ) σαφεῖ	
	A.	(σαφέ-α) σαφή		σαφές
	V.	σαφές		σαφές
Plural.	N.	(σαφέ-ες) σαφεῖς		(σαφέ-α) σαφή
	G.		(σαφέ-ων) σαφῶν	
	D.		σαφέσι(ν)	
	A.	(σαφέ-ας) σαφεῖς		(σαφέ-α) σαφή
	V.	(σαφέ-ες) σαφεῖς		(σαφέ-α) σαφή
Dual.	N.A.V.	σαφέ-ε	σαφή	
	G.D.	σαφέ-οιν	σαφοῖν	

☞ Compound paroxytones in ης remain paroxytones in the contracted Gen. pl.; as : συνήρων, αὐτάρκων (fr. συνήρης, αὐτάρκης).

23.		24.		25.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
city, town.		fore-arm ; cubit.		city.	
N. πόλις (ῆ)	πόλεις	πῆχυς (ό)	πήχεις	ἄστν (τό)	ἄσση
G. πόλεως	πόλεων	πῆχεως	πήχεων	ἄστεος	ἄστεων
D. πόλει	πόλεσι(ν)	πήχει	πήχεσι(ν)	ἄσσει	ἄσσεσι(ν)
A. πόλιν	πόλεις	πῆχυν	πήχεις	ἄστν	ἄσση
V. πόλῃ	πόλεις	πῆχυν	πήχεις	ἄστν	ἄσση
Dual. N.A.V. πόλεε (πόλη)		} Dual of πῆχυν and ἄστν not found.			
G.D. πολέοιν					

## 26.

(Adjectives in *us* are contracted in some forms.)

Singular.			Plural.		
m.	f.	n.	m.	f.	n.
N. γλυκός	γλυκεία	γλυκύ	γλυκοίς	γλυκαίαι	γλυκέα
G. γλυκέος	γλυκείας	γλυκέος	γλυκέων	γλυκειῶν	γλυκέων
D. γλυκεῖ	γλυκεῖα	γλυκεῖ	γλυκέσι(ν)	γλυκαίαις	γλυκέσι(ν)
A. γλυκύν	γλυκειῶν	γλυκύ	γλυκοίς	γλυκαίαις	γλυκέα
V. γλυκύ	γλυκεῖα	γλυκύ	γλυκοίς	γλυκαίαι	γλυκέα
Dual. N.A.V. γλυκέε		γλυκεῖα	γλυκέε		
G. γλυκέοιν		γλυκεῖων	γλυκέοιν		

## 27.

Singular.		Plural.	Dual.
		a king.	
N. ὁ βασιλεύς	N. βασιλεῖς (old Att. βασιλῆς)	N.A.V. βασιλέε	
G. βασιλέως	G. βασιλέων	G.D. βασιλέοιν	
D. βασιλεῖ	D. βασιλεῦσι(ν)		
A. βασιλεῖα	A. βασιλέας (βασιλεῖς)		
V. βασιλεῦ	V. βασιλεῖς		

## 28.

Singular.	Plural.	Dual.
N. ἰχθύς	N. ἰχθύες	N.A. { [ἰχθύε]
G. ἰχθύος	G. ἰχθύων	G.D. { ἰχθύ
D. ἰχθύϊ	D. ἰχθύσιν	ἰχθύοιν
A. ἰχθύν	A. ἰχθύς	
V. ἰχθύ	V. ἰχθύες	

## 29.

Singular.		Plural.	
N. βοῦς	γραῦς	βόες [βοῦς]	γραῖες [γραῦς]
G. βοός	γραός	βοῶν	γραῶν
D. βοῖ	γραῖ	βουσῖν	γραυσῖν
A. βοῦν	γραῦν	[βόας] βοῦς	[γραῖας] γραῖς
V. [βοῦ]	γραῦ	βόες [βοῦς]	γραῖες [γραῦς]
Dual.		N.A.V. βόε.	G.D. βοοῖν.

	30.	31.	32.
Sing. N.	ὁ, ἡ πόρτις, calf.	ἡ ἔγγελος, eel.	ὁ, ἡ οἷς, sheep.
G.	πόρτι-ος	ἐγγέλου-ος	οἷος
D.	πόρτι-ι, πόρτῃ	ἐγγέλου-ϊ	οἷί
A.	πόρτιν	ἐγγέλου	οἷν
V.	πόρτι	ἐγγέλου	οἷς
Plur. N.	πόρτι-ες, πόρτις	ἐγγέλεις	οἷες
G.	πόρτι-ων	ἐγγέλε-ων	οἷων
D.	πόρτι-σι(ν)	ἐγγέλε-σι(ν)	οἷσί(ν)
A.	πόρτι-ας, πόρτις	ἐγγέλεις	οἷας, τὰρτι οἷς
V.	πόρτι-ες, πόρτις	ἐγγέλεις	οἷες
Dual. N. A. V.	πόρτι-ε	ἐγγέλε-ε	οἷε
G. D.	πορτί-οιν	ἐγγελέ-οιν	οἷοῖν

Xenophon uses the Ionic forms of οἷς, viz. οἷν, οἷες, οἷων, οἷας and οἷς.—K.

### 33. Participle of Aor. 1. Pass. (Root λειφθέντ.)

	m.	f.	n.
Sing.	N. λειφθεῖς (oxytone)	λειφθεῖσα	λειφθέν
	G. λειφθέντος	λειφθείσης	λειφθέντος
	D. λειφθέντι	λειφθείσῃ	λειφθέντι
	A. λειφθέντα	λειφθεῖσαν	λειφθέν
	V. λειφθείς	λειφθεῖσα	λειφθέν
Plur.	N. λειφθέντες	λειφθεῖσαι	λειφθέντα
	G. λειφθέντων	λειφθεισῶν	λειφθέντων
	D. λειφθείσι(ν)	λειφθείσαις	λειφθείσι(ν)
	A. λειφθέντας	λειφθείσας	λειφθέντα
	V. λειφθέντες	λειφθεῖσαι	λειφθέντα
Dual. N. A. V.	λειφθέντε	λειφθείσᾱ	λειφθέντε
G. D.	λειφθέντων	λειφθείσαιν	λειφθέντων

### 34. Participle of Aor. 2. Act. (Root λιπόντ.)

	m.	f.	n.
Sing.	N. λιπών (oxytone)	λιπούσα	λιπόν
	G. λιπόντος	λιπούσης	λιπόντος
	D. λιπόντι	λιπούσῃ	λιπόντι
	A. λιπόντα	λιπούσαν	λιπόν
	V. λιπών	λιπούσα	λιπόν
Plur.	N. λιπόντες	λιπούσαι	λιπόντα
	G. λιπόντων	λιπουσῶν	λιπόντων
	D. λιπούσι(ν)	λιπούσαις	λιπούσι(ν)
	A. λιπόντας	λιπούσας	λιπόντα
	V. λιπόντες	λιπούσαι	λιπόντα
Dual. N. A. V.	λιπόντε	λιπούσᾱ	λιπόντε
G. D.	λιπόντων	λιπούσαιν	λιπόντων

35. *Participle of Perf. Act.* (Root λελυκότ.)

Sing.	N. V.	λελυκώς	λελυκυῖα	λελυκός
	G.	λελυκότος	λελυκυίας	λελυκότος
	D.	λελυκότι	λελυκυία	λελυκότι
	A.	λελυκότα	λελυκυῖαν	λελυκός
Plural.	N. V.	λελυκότες	λελυκυῖαι	λελυκότα
	G.	λελυκότων	λελυκυῖων	λελυκότων
	D.	λελυκόσι(ν)	λελυκυῖαις	λελυκόσι(ν)
	A.	λελυκότες	λελυκυίας	λελυκότα
Dual.	N. A. V.	λελυκότε	λελυκυῖα	λελυκότε
	G. D.	λελυκότοι	λελυκυῖαι	λελυκότοι

36. *Declension of the first four numerals.*

N. 1	εἷς, μιά, ἓν	3	τρεῖς, τρία	} Τέσσαρες or τέταρες. — Δύο may also be used as indeclinable for any case.—δύο is found (when the verse requires it) in non-Attic poets [not Pindar].
G. 1	ένός, μιᾶς, ένός	3	τριῶν	
D. 1	ένί, μιᾶ, ένί	3	τρισί(ν)	
A. 1	ένα, μίαν, ἓν	3	τρεῖς, τρία	
N. 2	δύο	4	τέσσαρες, α	
G. 2	δυοῖν (very, seld. δυείν)	4	τεσσάρων	
D. 2	δυοῖν (un-Att. δυσί)	4	τέσσαρσι(ν)	
A. 2	δύο	4	τέσσαρας, α	

37. *Tis; (interrog.)*38. *Tis (indef.).*

	m. f.	n.	m. f.	n.
Sing.	N. τίς	τί	τίς	τί
	G. τίνος	τίνος	τίνος	τίνος
	D. τίνι	τίνι	τίνι	τίνι
	A. τίνα	τί	τινά	τί
Plur.	N. τίνες	τίνα	τίνες	τινά
	G. τίνων	τίνων	τίνων	τίνων
	D. τίσι(ν)	τίσι(ν)	τίσι(ν)	τίσι(ν)
	A. τίνας	τίνα	τινάς	τινά
Dual.	N. A. τίνε		τινέ	
	G. D. τίνοιν		τινοῖν	

In sing. G. τοῦ, and D. τῷ are also found; *enclitic* when for τινός. For *neut. pl.* τινά (not for τίνα), ἅττα (not *enclit.*) is also found in Attic.

## 39.

## 40.

		Singular.		
N.	οὐτις	οὐτι	οὐδεῖς	οὐδεμίᾱ
G.	οὐτίνος		οὐδενός	οὐδεμιᾶς
D.	οὐτίνι		οὐδενί	οὐδεμιᾷ
A.	οὐτίνα	οὐτι	οὐδένα	οὐδεμίαν

οὐδέν, no one

οὐδενός

οὐδενί

οὐδέν

	Plural.	
N.	οὐτινες	οὐτινα
G.	οὐτινων	
D.	οὐτισι	
A.	οὐτινας	οὐτινα

	Dual.	
N.	οὐτινε	
G.N.	οὐτινοι	

Though οὐδείς, μηδείς = *not even one*, yet (like our 'none') they are sometimes found in the *pl.*, principally in *nom.* and *acc.* (less commonly *gen.* and *dat.*) masc. οὐδ-ένες (-ένων, -έσιν), -ένάς.

Just so μηδείς, μηδεμία, μηδέν.

\*Ἀμφω (*both*) is declined like a dual: N. A. V. ἄμφω, G. & D. ἀμφοῖν.

	41.	42.	43.
Sing.	N. ἐγώ	σὺ	[ἵ]
	G. ἐμοῦ, μου	σοῦ	(οῦ)
	D. ἐμοί, μοί	σοί	οἱ
	A. ἐμέ, μέ	σέ	(ἐ)
Plural.	N. ἡμεῖς	ὕμεῖς	σφέῖς [neut. σφέα]
	G. ἡμῶν	ὕμῶν	σφῶν
	D. ἡμῖν	ὕμῖν	σφίσι(ν)
	A. ἡμᾶς	ὕμᾶς	σφᾶς [neut. σφέα]
Dual.	N.A. [νόι], νό	[σφῶι], σφῶ	[σφῶι]
	G.D. [νώιν], νῶν	[σφῶιν], σφῶν	[σφῶιν]

## 44.

The reflexive pronouns are: m. ἐμαυτοῦ, f. ἐμαυτῆς, *of myself*; m. σεαυτοῦ (or σαυτοῦ), f. σεαυτῆς (or σαυτῆς), *of thyself*; m. n. ἑαυτοῦ (or αὐτοῦ), f. ἑαυτῆς (or αὐτῆς), *of himself, herself, itself*. The compound forms, ἡμεῖς (ὕμεῖς) αὐτοί, are used for pl. of ἐμαυτοῦ, σεαυτοῦ.

S. m.	ἐμαυτ-οῦ	-ῶ	-όν	σεαυτ-(σαυτ-)οῦ	-ῶ	-όν
f.	ἐμαυτ-ῆς	-ῇ	-ήν	σεαυτ-(σαυτ-)ῆς	-ῇ	-ήν
P. m.	ἡμεῖς αὐτοί	ἡμῶν αὐτῶν		ὕμεῖς αὐτοί	ὕμῶν αὐτῶν	δε.
f.	ἡμεῖς αὐταί	ἡμῶν αὐτῶν		ὕμεῖς αὐταί	ὕμῶν αὐτῶν	δε.
S. m. n.	ἑαυτ-οῦ	-ῶ	-όν, n. -ό	(or) αὐτ-οῦ	-ῶ	-όν, n. -ό
f.	ἑαυτ-ῆς	-ῇ	-ήν	(or) αὐτ-ῆς	-ῇ	-ήν
P. m. n.	ἑαυτ-ῶν	-οῖς	-ούς, n. -ά	(or) αὐτ-ῶν	-οῖς	-ούς, n. -ά
f.	ἑαυτ-ῶν	-αῖς	-άς	(or) αὐτ-ῶν	-αῖς	-άς

For *pl.* the compound forms are often used (with more emphasis).

P. m.	σφῶν αὐτῶν,	σφίσιν αὐτοῖς,	σφᾶς αὐτούς
f.	σφῶν αὐτῶν,	σφίσιν αὐταῖς,	σφᾶς αὐτάς

## 45.

The reciprocal pronoun expresses that *each* object does the action to the *other* or *others*.

Plural. G.	ἀλλήλων, <i>of each other</i>	Dual. ἀλλήλω	αὐν	οἷν
D.	ἀλλήλοισ	αἰς	οἰς	
A.	ἀλλήλους	ας	α	
		ἀλλήλω	α	ω.



*Demonstrative (or Pointing-out) Pronouns.*

<i>this.</i>			46.	<i>these.</i>		
Sing. N.	ὅδε	ἥδε	τόδε	Plur. N.	οἷδε	αἷδε τάδε
G.	τοῦδε	τῆςδε	τοῦδε	G.	τῶνδε	τῶνδε τῶνδε
D.	τῷδε	τῇδε	τῷδε	D.	τοῖςδε	ταῖςδε τοῖςδε
A.	τὸνδε	τὴνδε	τὸδε	A.	τούςδε	τάςδε τάδε
Dual. N. A.	τῶδε		τάδε τῶδε			
G. D.	τοῖνδε		ταῖνδε τοῖνδε			

47.

48.

<i>this.</i>			<i>ipse (in the oblique cases, ejus, ei, eum, &amp;c.).</i>		
Sing. N.	οὗτος	αὕτη	τούτο	αὐτός	αὐτή αὐτό
G.	τοῦτου	ταύτης	τούτου	αὐτοῦ	αὐτῆς αὐτοῦ
D.	τούτῳ	ταύτῃ	τούτῳ	αὐτῷ	αὐτῇ αὐτῷ
A.	τούτον	ταύτην	τούτο	αὐτόν	αὐτήν αὐτό
Plur. N.	οὗτοι	αὗται	ταῦτα	αὐτοί	αὐταί αὐτά
G.	τούτων	τούτων	τούτων	αὐτῶν	αὐτῶν αὐτῶν
D.	τούτοις	ταύταις	τούτοις	αὐτοῖς	αὐταῖς αὐτοῖς
A.	τούτους	ταύτας	ταῦτα	αὐτούς	αὐτάς αὐτά
Dual. N. A.	τούτῳ	ταῦτα	τούτῳ	αὐτῷ	αὐτά αὐτῷ
G. D.	τούτοις	ταύταις	τούτοις	αὐτοῖς	αὐταῖς αὐτοῖς

49.

*Relative Pronouns.*

	Singular.			Plural.			Dual.		
N.	ὅς (qui)	ἥ	ὅ	οἷ	αἷ	ἃ	ὧ	ἃ	ὧ
G.	οὗ	ῆς	οῦ	ῶν	ῶν	ῶν	οῖν	αῖν	οῖν
D.	ὧ	ῇ	ὧ	οῖς	αῖς	οῖς	οῖν	αῖν	οῖν
A.	ὃν	ῇν	ὃ	οὓς	ἄς	ἃ	ὧ	ἃ	ὧ

Often with -περ added : ὅσπερ, ἥπερ, ὅπερ, &amp;c.

50.

Sing. N.	ὅστις, who(ever)	ἥτις	ὅ τι [or ὅ, τι]
G.	οὗτινος or ὅτου	ῆστινος	(as masc.)
D.	ὧτινι or ὅτῳ	ῇτινι	(as masc.)
A.	ὄντινα	ῇντινα	ὅ τι [or ὅ, τι]
Plural. N.	οἵτινες	αἵτινες	ἄτινα or ἄττα
G.	ὧντινων (more rarely ὅτων)		
D.	οἷσσι(ν) (more rarely ὅτοις)	αἷσσι(ν)	οἷσσι(ν)
A.	οὓσιν	ἄσιν	ἄτινα or ἄττα
Dual. N. A.	ὧτινε, ἄτινε	G. D.	οῖντινοι, α἖ντινοι

51.

(alius)	ἄλλος	ἄλλη	ἄλλο	} quite regular except neut. o.
(ille)	ἐκεῖνος	ἐκείνη	ἐκεῖνο	

## 52.

τοσούτος (*quantus*). τοιούτος (*talis*).

Sing.

Plur.

N. τοσούτος	τοσαύτη	τοσούτο(ν)	τοσούτοι	τοσαῦται	τοσαῦτα
G. τοσούτου	τοσαύτης	τοσούτου	τοσούτων	τοσούτων	τοσούτων
D. τοσούτῳ	τοσαύτῃ	τοσούτῳ	τοσούτοις	τοσαύταις	τοσούτοις
A. τοσούτων	τοσαύτην	τοσούτο(ν)	τοσούτους	τοσαύτας	τοσαῦτα

Dual.

N.A. τοσούτῳ	τοσαῦτα	τοσούτῳ
G.D. τοσούτοι	τοσαύται	τοσούτοι

So τοιούτος, τοιαύτη, τοιούτο(ν),  
τηλικούτος, τηλικαύτη, τηλικούτο(ν).

## 53.

*Terminations of the Tenses of a Verb in the first person singular of the Indicative Mood.*

The names of the principal tenses are in capital letters.

Active. Middle. Passive.

PRESENT,	ω	ομαι	} with the <i>strengthened</i> root (if the verb has one).
Imperfect,	ον	ομην	
PERFECT,	κα or δ*	μαι	} root usually changed, by laws of euphony when termination is appended.
Pluperfect,	κειν or ειν	μην	
FUTURE 1.	σω	σομαι	
	σα	σάμην	
Aor. 1. { for liquid verbs. }	a	άμην	} 3ην
FUTURE 3.	(none)	(none)	
		σομαι†	(with redupl. root).

*Tempora Secunda.*

FUTURE 2.†	ω	οὔμαι	ήσομαι	} from short root: the vowel-sound being lengthened in <i>Perf.</i> 2 and <i>Plup.</i> , except in the case of ο.
Aorist 2.	ον	ομην	ην	
PERFECT 2.	α	(none)	(none)	
Pluperfect 2.	ειν	(none)	(none)	

\* δ, ειν belong to Mute Verbs whose characteristic is a P or a K sound. The *rough breathing* means that the *characteristic* (i. e. the final consonant of the root) is *aspirated* when the termination is appended.

† The Third Future is supplied in the Active Voice by ἔσομαι (*I shall be*) with the *Perfect Participle*, as τερψὼς ἔσομαι.

‡ The so-called 2nd Future is the regular Future of *liquid* verbs.

### 54. Terminations of the Moods and Participles.

☞ The Greek language has five Moods: one *Objective* Mood; the *Indicative*; and four *Subjective* Moods: (1) the *Imperative*; (2) the *Subjunctive*; (3) the *Optative*; (4) the *Infinitive*; (Kr.)

The *Subjective* Moods and the Participles are formed only from the *Principal Tenses* and the *Aorists* (not from the *Imperfect* and *Pluperfect*): the *Futures* have no *Imperative* or *Subjunctive*.

Terminations of the *Subjective* Moods and of the Participles for the *Active*—

<i>Imper.</i>	<i>Subj.</i>	<i>Opt.</i>	<i>Inf.</i>	<i>Part.</i>	<i>Inf. Ptcp.</i>
ε	ω	οιμι	ειν	ων	} in Aor. 2. εἶν, ὦν } } in Perf. εἶναι, ὥς }
But Aor. 1. has					
ον	ω	αιμι	αι	ας	
Fut. 2.	—	οιμι	ειν	ων	

Terminations of the *Subjective* Moods and of the Participles for *Passive* and *Middle*—

<i>Imper.</i>	<i>Subj.</i>	<i>Opt.</i>	<i>Inf.</i>	<i>Part.</i>
ου	ωμαι	οιμην	εσθαι	όμενος (Inf. of Aor. 2. Mid. [έσθαι]).
But Aor. 1. Mid.				
αι	ωμαι	αιμην	ασθαι	άμενος
Aor. 1. 2. Pass.				
ησθι	ω	ειην	ηναι	εις [ησθι becomes ητι in [Aor. 1].
Perf. Pass.				
σο	—	—	σθαι	μένος
Fut. 2. Mid.	—	οιμην	εισθαι	ούμενος

The *Subj.* and *Optat.* of the *Perf. Pass.* are for the most part supplied by its participle with *ᾶ*, *ειην* (the *Subj.* and *Opt.*, respectively, of *ειναι*, to be).

## 55. CONSPECTUS OF THE MOODS OF A BARYTONE VERB

It must not be supposed that τύπτω has all these forms : they are given as the forms that may occur in verbs of this kind.

	ACTIVE.				
	Indic.	Imper.	Subj.	Opt.	Inf.
Present,	τύπτω	τύπτε	τύπτω	τύπτομαι	τύπτειν
Imperfect,	ἐτυπτον	—	—	—	—
Perfect 1.	τέτυφα	τέτυφε	τέτύφω	τετύφοιμι	τετυφέναι
Pluperfect 1.	ἐτέτυφειν	—	—	—	—
Perfect 2.	τέτυπα	τέτυπε	τέτυπω	τετύπομαι	τετυπέναι
Pluperfect 2.	ἐτέτυπεν	—	—	—	—
Future 1.	τύψω	—	—	τύψομαι	τύψειν
Aorist 1.	ἐτύφα	τύψον	τύψω	τύψομαι	τύψας
Future 2.	ἀγγελεύω	—	—	ἀγγελοίμην *	ἀγγελεύων
Aorist 2.	ἐτύπον	τύπε	τύπω	τυποίμι	τυπών
	PASSIVE.				
	Indic.	Imper.	Subj.	Opt.	Inf.
Present,	τύπτομαι	τύπτου	τύπτωμαι	τυπτοίμην	τύπτεσθαι
Imperfect,	ἐτυπτόμην	—	—	—	—
Perfect,	τέτυμμαι	τέτυψω	—	—	τετυμμένος
Pluperfect,	ἐτετύμμην	—	—	—	—
Future 1.	τυφθήσομαι	—	—	—	—
Aorist 1.	ἐτύβην	τύβηθι	τυβῶ	τυφθίσομαι	τυφθίσαι
Future 2.	τυπήσομαι	—	—	—	—
Aorist 2.	ἐτύην	—	—	—	—
Future 3.	τετύφομαι	—	—	—	—
	MIDDLE.				
	Indic.	Imper.	Subj.	Opt.	Inf.
Future 1.	τύψομαι	—	—	—	—
Aorist 1.	ἐτυψάμην	τύψαι	—	—	—
Future 2.	ἀγγελοῦμαι	—	—	—	—
Aorist 2.	ἐτυπόμην	τυποῦ	—	—	—

\* Or ἀγγελοῖην.

## 56. Terminations (combined with the

TENSES.		MOODS.	
		<i>Indicative.</i>	<i>Imperative.</i>
PRESENT and FUTURE (the <i>Future</i> without <i>Imperat.</i> and <i>Subj.</i> ).	S. P. D.	ω εἰς εἰ ομεν ετε οουσι(ν) ετον ετον	ε ἔτω ετε ἔτωσαν οι ὀντων* ετον ἔτων [Sing. 2. orig. ε-σι]
FUTURE 2.	S. P. D.	ὦ εἰς εἰ οὔμεν εἰτε οὔσι(ν) εἶτον εἶτον	None.
Imperfect and Aorist 2.	S. P. D.	ον ες ε ομεν ετε ον ετον ετην	Aorist 2
PERFECT 1 and 2.	S. P. D.	ᾶ ᾶς ε ᾶμεν ᾶτε ᾶσι ᾶτον ᾶτον	Like
Aorist 1. [Obs. Aor. Imper. ον.]	S. P. D.	ᾶ ᾶς ε ᾶμεν ᾶτε ᾶν ᾶτον ᾶτην	ον ἄτω ατε ἄτωσαν οι ἄντων* ατον ἄτων
Pluperfect 1 and 2.	S. P. D.	ειν} εἰς εἰ ειμεν εἰτε εἶσαν mostly εσαν εἶτον εἶτην	

REMARKS.—The Principal Tenses and Subj. have 3 dual in *ον*, 3 plur. in *σι*.—The Historical Tenses and the Optat. have 3 dual in *ην*, 3 plur. in *ν*.

\* The *dissyllabic* termination of the *Imperat.* 3 *plur.* is the more common in Attic Greek, though the longer form is not *uncommon*. Care must be taken not to mistake it for the *gen. plur.* of a participle.

† Together with this ending, another is in use (called the *Æolic Aor.*) in *εἰα*. It is rare in the *first person*: but in the *second* and *third sing.* and *third plur.* it is far more common than the other form,—*εἰας*, *εἰε*.—*plur.* *εἰαν*.

§ The *old Attic* has also an ending, *η*, *ης*, which is contracted from the *Ionian* form *εα*, *εας*. Thus *ἐβεβουλεύκη* for *ἐβεβουλεύκειν*.

*Mood-Vowels) of the Active Voice.*

MOODS.			
<i>Subjunctive.</i>	<i>Optative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
ω ης η ωμεν ητε ωσι ητον ητον [η in sing. sub- script.]	οιμι οἰς οἰ οιμεν οἰτε οἰεν οιτον οἰτην	εἶν	ων ουσα ον οντος ούσης οντος
None.	οἴμι† οἴς οἴ οἴμεν οἴτε οἴεν οἴτον οἴτην	εῖν	ῶν οῦσα οῦν οῦντος ούσης οῦντος
like	Present.	Aor. 2. εἶν	Aorist 2. ᾶν οῦσα ὄν όντος ούσης όντος
the	Present.	εἶναι	ᾶς νῖα ὅς ότος νίας ότος
Like the Pre- sent.	αιμι† αἰς αἰ αιμεν αιτε αιεν αιτον αίτην	αἰ	ᾱς ᾱσα ᾶν αυτος άσης αυτος

For ACCENTUATION, see pp. 206-208.

† Together with this ending the Optative of the Fut. 2. has also the termination *οῖην* (e. g. *φανοῖην*), which is a common Optative ending of *contracted verbs*. The *Futurum Atticum* has usually this Optative;<sup>1</sup> which is also occasionally found in the *Perf. Optat.* (especially that of *Perf. 2*; *πεποιδοῖην*, *ἐκπεφευγοῖην*, *προεληλυθοῖην*); and in *σχοῖην*, Aor. 2. Opt. from *ἔχω*.—

οῖην, οῖης, οῖη,—οῖημεν, οῖητε, οῖησαν,—οῖητον, οῖήτην,  
οἱ οἴμεν, οἴτε, οἴεν, οἴτον, οἴτην.

<sup>1</sup> The *Opt.* of *ἐπιτελῶ* (for instance), *Fut. Att.* for *ἐπιτελέσω*, is either *ἐπιτελοῖην* or *ἐπιτελέσοιμι*; never *ἐπιτελοῖμι*.

## 57. Terminations (combined with the Mood-

TENSES.		MOODS.	
		Indicative.	Imperative.
PRESENT and FUTURE.	S.	ομαι η (ει)* εται	ου* έστω
	P.	όμεθα† εσθε ονται	εσθε έσθωσαν
	D.	όμεθον† εσθον εσθον	or έσθων† εσθον έσθων (Future, none.)
PERFECT.	S.	μαι σαι ται	σο στω
	P.	μεθα σθε νται	σθε σθωσαν
	D.	μεθον σθον σθον	or σθων σθον σθων
Pluperfect.	S.	μην σο το	
	P.	μεθα σθε ντο	
	D.	μεθον σθον σθην	
Imperfect and Aor. 2. Mid.	S.	όμην ου* ετο	Aor. 2.
	P.	όμεθα εσθε οντο	
	D.	όμεθον εσθον έσθην	
Aor. 1. Mid. [Obs. Imper. ai.]	S.	άμην ω* ατο	αι άστω
	P.	άμεθα ασθε αντο	ασθε άσθωσαν
	D.	άμεθον ασθον άσθην	or άσθων ασθον άσθων
FUT. 2. MID.	S.	οὔμαι ἥ (εῖ) εῖται	None.
	P.	οὔμεθα εἰσθε οὔνται	
	D.	οὔμεθον εἰσθον εἰσθον	
Pass. Aorists. [conjugated with- out mood-vowels.]	S.	ην ης η	ἦνι (Aor. 1. ητι) ἦτω
	P.	ημεν ητε ησαν	ητε ἦτωσαν
	D.	ητον ητην	ητον ἦτων

REMARKS.—The *Principal Tenses* and *Subj.* have 3 dual in *ον*, 3 plur. in *ται*; the *Historical Tenses* and *Optat.* have 3 dual in *ην*, 3 plur. in *το*. The dual *-μεθον* is very rare: the 1st pl. *-μεθα* being used instead of it.—*ηδι* (Aor. Imper.) becomes *ητι* when the *η* is preceded by an *aspirated mute* (hence always in Aor. 1): *τύφθητι*.

\* The second persons from *μαι*, *μην*, are properly *σαι*, *σο*. But when these were appended to the root by a connecting vowel, the *σ* was thrown away; and *εσαι*, for instance, contracted into *η*, Atticé *ει*, which is the only termination for *βούλει*, *ὄψει*, *οἰεῖ* (*you choose, will see, think*). [Kühner says, that *ει* is the regular form in *Aristophanes*, but is avoided by the *Tragic* writers; that it is used by *Thucyd.* and *Xen.*; but that *Plato* and the *Orators* use both forms.]—So *ου* is for *εσω*; *ω* (Aor. 1. Mid.) for *ασω*; *η* in *Subj.* for *ησαι*; *οιο* in *Optat.* for *οισω*.

## Vowels) of the Passive and Middle Voice.

MOODS.			
Subjunctive.	Optative.	Infinitive.	Participle.
ωμαι η* ηται ὤμεθα ησθε ωνται ὤμεθον ησθον ησθον (Future, none.)	οἶμην οἰο* οἶτο οἶμεθα οἰσθε οἶντο οἶμεθον οἰσθον οἰσθην	εἶσθαι σθαι	ὄμενος η ον μένος μένη μένον
as	Present.	Aor. 2. εἶσθαι	As Present.
Like Present.	αἶμην αἰο αἶτο αἶμεθα αἰσθε αἶντο αἶμεθον αἰσθον αἰσθην	αἰσθαι αἶσθαι	ἄμενος η ον αἶμενος η ον
None.	οἶμην οἶο οἶτο οἶμεθα οἶσθε οἶντο οἶμεθον οἶσθον οἶσθην	εἶσθαι εἶσθαι	οὔμενος η ον οὔμενος η ον
ὦ ἦς ἦ ὦμεν ἦτε ὦσι ἦτον ἦτον	εἶην εἶης εἶη εἶημεν εἶητε εἶησαν οἷ εἶεν   εἶητον εἶητην	ἦναι ἦναι	εἶς εἶσα ἐν ἐντος εἶσης ἐντος

For ACCENTUATION, see pp. 206-208.

† The 1 *dual* and *plural* had each an extended form, *μεσθον, μεσθα*: they are used even by Attic poets.

‡ The shortened form of the 3 pl. *Imperative* is very common: the Epic poets use no other form. It is identical with 3rd dual.

§ The terminations *νται, ντο*, are unmanageable, except from pure roots. The *Ionic* forms in *αται, ατο* (before which the *p* and *k* sounds are aspirated), are also found in the older and middle Attic writers: *λελείφαται, τετάχαται, ἐφθάραται, κεχωρίδαται* [χωρίζω]. A periphrasis with particp. (*λελειμμένοι εισί*) is generally used.

|| *εἶεν* is more common than *εἶησαν*. Similar forms for the 1st and 2nd persons (*εἶμεν, εἶτε*) are found in the Attic dialect, principally in the poets, but also in prose.



58. *Regular Verb in ω.*

## THE ACTIVE.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>
Pres. S.	λύ-ω λύ-εις λύ-ει	λύ-ω λύ-ῃς λύ-ῃ	λύ-οιμι λύ-οις λύ-οι	λύ-ε λύ-έτω
P.	λύ-ομεν λύ-ετε λύ-ουσι(ν)	λύ-ωμεν λύ-ῃτε λύ-ωσι(ν)	λύ-οιμεν λύ-οιτε λύ-οιεν	λύ-ετε λύ-έτωσαν or λυ-όντων λύ-ετον λύ-έτων
D.	λύ-ετον λύ-ετον	λύ-ῃτον λύ-ῃτον	λύ-οιτον λυ-οίτην	
Imperf. S.	ἔ-λυ-ον ἔ-λυ-ες ἔ-λυ-ε(ν)	P. ἐ-λύ-ομεν ἐ-λύ-ετε ἐ-λυ-ον.	D. ——— ἐ-λύ-ετον ἐ-λυ-έτην	

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>
Perf. S.	λέ-λυ-κᾶ λέ-λυ-κᾶς λέ-λυ-κε(ν)	λε-λύ-κω like the Present.	λε-λύ-κοιμι like the Present.	(very rare.)* (λέ-λυ-κε) like the Present.
P.	λε-λύ-καμεν λε-λύ-κατε λε-λύ-κασι(ν)			
D.	λε-λύ-κατον λε-λύ-κατον			
Plupf. S.	ἔλε-λύ-κειν ἔλε-λύ-κεις ἔλε-λύ-κει	P. ἐλε-λύ-κειμεν ἐλε-λύ-κειτε (ἐλε-λύ-κεισαν) ἐλε-λύ-κεσαν	D. ——— ἐλε-λύ-κειτον ἐλε-λυ-κείτην	

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>
Fut.	λύ-σω like the Present.	none	λύ-σοιμι like the Present.	none
Aor. S.	ἔ-λυ-σᾶ ἔ-λυ-σᾶς ἔ-λυ-σε(ν)	λύ-σῶ like the Present.	λύ-σαιμι λύ-σαις, -σειας λύ-σαι, -σειε(ν)	λύ-σον λυ-σάτω
P.	ἐ-λύ-σαμεν ἐ-λύ-σατε ἐ-λυ-σᾶν		λύ-σαιμεν λύ-σαιτε λύ-σαιεν, -σειαν	λύ-σατε λυ-σάτωσαν or λυ-σάντων λύ-σατον λυ-σάτην λυ-σάτων
D.	ἐ-λύ-σατον ἐ-λυ-σάτην		λύ-σαιτον λυ-σαίτην	
Inf.	Pr. λύειν; Fut. λύσειν; Aor. λῦσαι; Perf. λελυκέναι.			
Partcp.	Pr. λίων, λίουσα, λῖον; Fut. λύσων, λύσουσα, λῦσον; Aor. λύσᾶς, λύσᾶσα, λῦσᾶν; Perf. λελυκώς, υῖα, ὅς, G. κότος, κυίας, κότος.			

\* From a few words whose *Perf.* has a *present* meaning; e. g. *κεχήμετε* (*Kr.*).—The usual form is Imper. of *εἰμι* with *perf. partcp.*

## THE PASSIVE.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>
<b>Pres. S.</b>	λύ-ομαι λύ η, -ει λύ-εται	λύ-ωμαι λύ-η λύ-ηται	λυ-οίμην λύ-οιο λύ-οιτο	λύ-ου λυ-έσθω
<b>P.</b>	λυ-όμεθα λύ-εσθε λύ-ονται	λυ-ώμεθα λύ-ησθε λύ-ωνται	λυ-οίμεθα λύ-οισθε λύ-οιωτο	λύ-εσθε λυ-έσθωσαν or λυ-έσθων
<b>D.</b>	[λυ-όμεθον] λύ-εσθον λύ-εσθον	[λυ-ώμεθον] λύ-ησθον λύ-ησθον	[λυ-οίμεθον] λύ-οισθον λυ-οίσσῃν	λύ-εσθον λυ-έσθων
	<b>Singular.</b>	<b>Plural.</b>	<b>Dual.</b>	
<b>Imperfect.</b>	ἐ-λυ-όμην ἐ-λύ-ου ἐ-λύ-ετο	ἐ-λυ-όμεθα ἐ-λύ-εσθε ἐ-λύ-οντο	[ἐ-λυ-όμεθον] ἐ-λύ-εσθον ἐ-λύ-εσθην	
<b>Perf. Indic.</b>	λέ-λϋ-μαι λέ-λυ-σαι λέ-λυ-ται	λε-λύ-μεθα λέ-λυ-σθε λέ-λυ-νται	[λε-λύ-μεθον] λέ-λυ-σθον λέ-λυ-σθον	
<b>Perf. Imper.</b>	λέ-λυ-σο λε-λύ-σθω	λέ-λυ-σθε λε-λύ-σθωσαν or λε-λύ-σθων	λέ-λυ-σθον λε-λύ-σθων	
<b>Pluperfect.</b>	ἐλε-λϋ-μην ἐλέ-λυ-σο ἐλέ-λυ-το	ἐλε-λύ-μεθα ἐλέ-λυ-σθε ἐλέ-λυ-ντο	[ἐλε-λύ-μεθον] ἐλέ-λυ-σθον ἐλε-λύ-σθην	

[On the Subj. and Opt. of the Perfect, see Pdm. 55.]

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>
<b>Fut.</b>	λυ-θήσομαι	none	λυ-θήσοίμην	none
<b>First Aor.</b>				
<b>S.</b>	ἐ-λϋ-θη ἐ-λϋ-θης ἐ-λϋ-θη	λυ-θῶ λυ-θῆς λυ-θῇ	λυ-θείην λυ-θείης λυ-θείη	λύ-θητι λυ-θήτω
<b>P.</b>	ἐ-λϋ-θημεν ἐ-λϋ-θητε ἐ-λϋ-θησαν	λυ-θῶμεν λυ-θῆτε λυ-θῶσι(ν)	λυ-θείμεν, -θείμεν λυ-θείητε, -θείτε λυ-θείησαν, -θείεν	λύ-θητε λυ-θήτωσαν
<b>D.</b>	ἐ-λϋ-θητον ἐ-λϋ-θήτην	λυ-θῆτον λη-θήτον	λυ-θείητον, -θείτον λυ-θείήτην, -θείτην	[λυ-θέντων ?] λύ-θητον λυ-θήτων
<b>Fut. 3.</b>	λε-λύ-σομαι	none	λε-λυ-σοίμην	none

**Infinitive.** Pres. λύεσθαι ; Perf. λελύσθαι ; Aor. λυθῆναι ; Future, λυθήσεσθαι ; Future 3. λελύσεσθαι.

**Participle.** Pres. λυόμενος, η, ον ; Perf. λελυμένος, η, ον ; Aor. λυθείς, είσα, έν, G. έντος, είσης, έντος ; Fut. λυθησόμενος, η, ον ; Fut. 3. λελυσόμενος, η, ον.

## THE MIDDLE.

<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>
Fut. λύ-σομαι	none	λυ-σοίμην	none
First Aor.			
S. ἐ-λυ-σάμην	λύσωμαι	λυ-σαίμην	
ἐ-λύ-σω	λύσῃ	λύ-σαιο	λύ-σαι
ἐ-λύ-σατο	λύ-σῃται	λύ-σαιτο	λυ-σάσθω
P. ἐ-λυ-σάμεθα	λυ-σώμεθα	λυ-σαίμεθα	
ἐ-λύ-σασθε	λύ-σησθε	λύ-σαισθε	λύ-σασθε
ἐ-λύ-σαντο	λύ-σωνται	λύ-σαιντο	λυ-σάσθωσαν or λυ-σάσθων
D. [ἐ-λυ-σάμεθον	λυ-σώμεθον	λυ-σαίμεθον]	
ἐ-λύ-σασθον	λύ-σησθον	λύ-σαισθον	λύ-σασθον
ἐ-λυ-σάσθη	λύ-σησθον	λυ-σαίσθη	λυ-σάσθων
Infinitive. Future, λύσεσθαι		Aor. λύσασθαι	
Participle. Future, λυσόμενος, η, ον.		Aor. λυσάμενος, η, ον.	
Verbal Adjective, λυ-τός, ή, όν· λυ-τέος, α, ον.			

*Tempora Secunda.*

(φεύγω, flee; βάλλω, throw; κόπτω, hit.)

Perf. 2.	πέφευγα, &c.	Plupf.	ἐπεφεύγειν, &c.
Aor. 2. Act. Ind.	ἔβαλον	Imper.	βάλε
Subj.	βάλω	Infin.	βαλεῖν
Optat.	βάλωμι	Part.	βαλόν, οὔσα, όν
Aor. 2. Mid. Ind.	ἐβαλόμην	Imper.	βαλοῦ
			βαλέσθω
			βάλεσθον
			βαλέσθων
			βάλεσθε
			βαλέσθωσαν
			or βαλέσθων
Subj.	βάλωμαι	Infin.	βαλέσθαι
Optat.	βαλοίμην	Part.	βαλόμενος
Aor. 2. Pass. Ind.	ἐκόπη	Imperf.	κόπησι, κόπητω, &c.
Fut. 2. Pass. Ind.	κοπήσομαι		

## A. ACCENTUATION OF THE ACTIVE VOICE.

☐ With respect to accentuation, the terminations *αι, οι* are considered *long* in the *Optative*. With this exception, the termination *αι* is considered short in verbs, as *αι, οι* are, as the termination of *substantives*.

a) The *general* rule is, that the accent is as far from the end of the word as possible.

b) But *Infin.* Aor. 1. Act. is always accented on the *penult*.  
[*Infin.* κωλύσαι, φυλάξαι.]

c) *Infin.* of Aor. 2. Act. is *perispomenon*; its *Partcp.* oxytone.  
[βαλεῖν, βαλὼν.]

d) The *Infin.* of *Perf.* Act. is *paroxytone*, *Partcp.* oxytone.  
[τετυφέναι, τετυφώς.]

e) The *Imperatives* εἰπέ, εὔρε, ἐλθέ, and (in *Attic*) λαβέ, ἰδέ, are oxytone.—But in their compound forms, the accent is thrown back. [ἔξελλε, ἀπόλαβε.]

f) In the *Indicative* of an *augmented tense*, the accent is never moved nearer to the beginning than the *augment*:

εἶχον, προσεἶχον· ἔσχον, παρέσχον. ἴκται, ἀφίκται.

—But λείπε, κατάλειπε in the *Imperative*. So also if the *augment* is rejected by poetic license: ἔκφευγον for ἐξέφευγον.

g) The accent *helps* us to distinguish the three following forms, which but for that are identical.

Aor. 1. Act.		Aor. 1. Mid.
<i>Infin.</i>	3rd sing. <i>Opt.</i>	2nd sing. <i>Imperative.</i>
φυλάξαι	φυλάξαι	φύλαξαι
ποιῆσαι	ποιήσαι	ποίησαι

In *dissyllable* verbs these forms are not distinguished by the accent, unless the *penult* of Aor. 1. Act. is long by nature: e. g. λύσαι (3 s. *Opt.* Aor. 1. Act.): but τρέσαι, λέξαι, in all the forms.

h) *Participles* have in all their forms the same *tone-syllable* as the *nom. masc.*, unless the general rules make a change necessary.

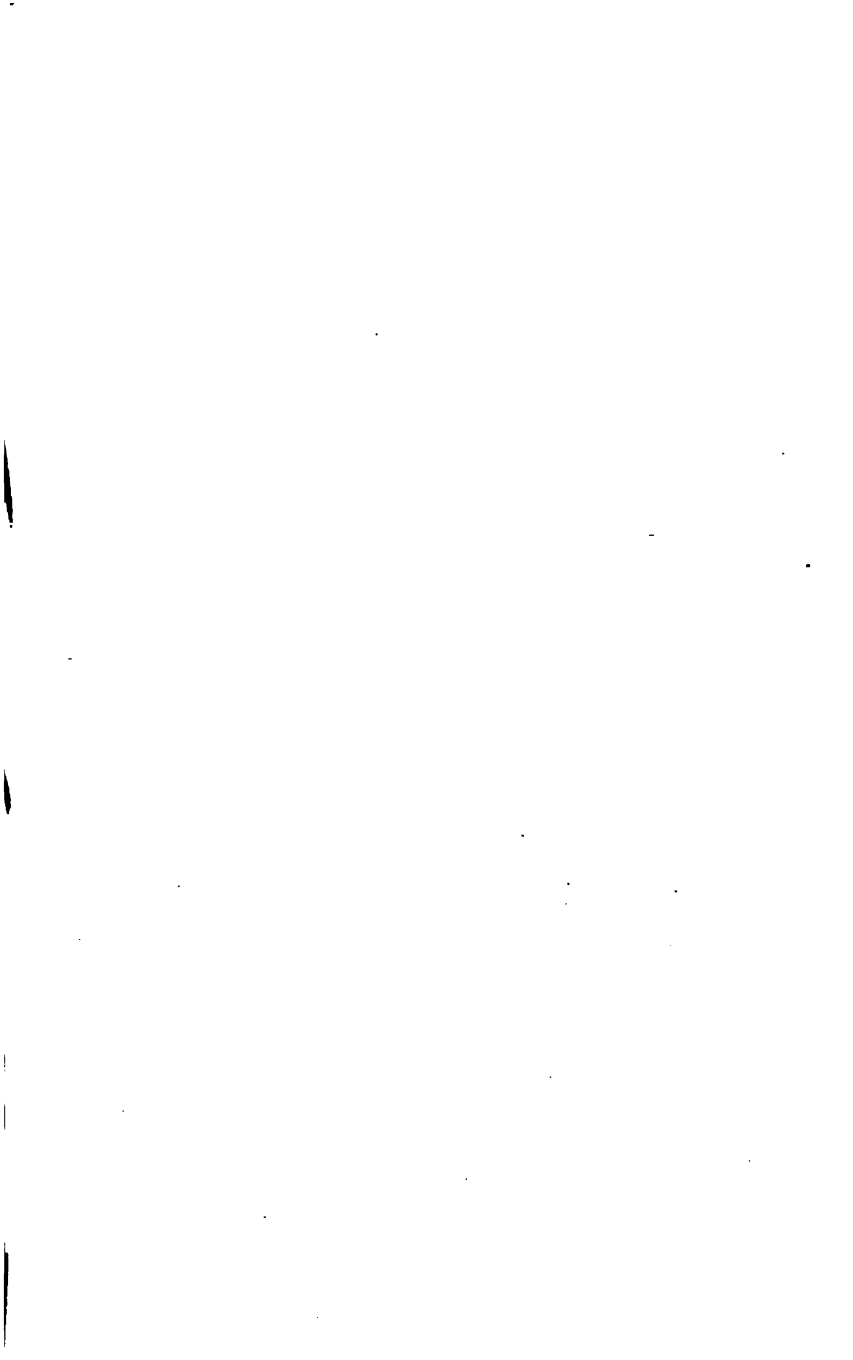
φυλάττων	φυλάττουσα	φυλάττον
τετυφώς	τετυφύῃᾱ	τετυφός
βαλὼν	βαλοῦσα	βαλόν
παιδεύων	παιδεύουσα	παιδεῦον

## B. ACCENTUATION OF THE PASSIVE AND MIDDLE VOICE.

Accent as far from the end of the word as possible.

- a) But *Infin.* of Aor. 2. *Mid.* is *paroxytone*. [συμβαλέσσαι.]  
 b) *Infin.* and *Partcp.* of Perf. Pass. have accent on *penult*.  
 [πεπαιδεῦσαι· λελύσσαι.—πεπαιδευμένος.]  
 c) *Infinitives* in *ναι* have always accent on *penult* [λυθῆναι].  
 Cf. A. d.  
 d) The *Participles* of Pass. Aorists are *oxytone*. [λυθεῖς.]  
 e) The *Subj.* of the Pass. Aorists (*ῶ* being contracted from *έω*)  
 is *perispomenon* through the sing., and *properispomenon* in  
 dual and plur.  
 f) In *Imper.* of Aor. 2. *Mid.* *ου* is *perispomenon* (λαβοῦ). The  
 other persons conform to the general rule.  
 g) For the *participles* see A, h.

λυθεῖς	λυθείσᾱ	λυθέν	{ Dat. pl. <i>m.</i> and <i>n.</i>
λυθέντος	λυθείσης	λυθέντος	
			{ εῖσι (not εσι).



## 59. TABLE OF

(ACTIVE.)

A) PRES.		τιμ-		φιλ-		χρυσ-	
Indic.	S.	άω,	-ῶ,	έω,	-ῶ,	όω,	-ῶ,
		άεις,	-ῆς,	έεις,	-είς,	όεις,	-οίς,
		άει,	-ῆ,	έει,	-εί,	όει,	-οί,
	P.	άομεν,	-ῶμεν,	έομεν,	-οὔμεν,	όομεν,	-οὔμεν,
		άετε,	-άτε,	έετε,	-είτε,	όετε,	-ούτε,
	D.	άουσι,	-ῶσι,	έουσι,	-οὔσι,	όουσι,	-οὔσι,
		άετον,	-άτον,	έετον,	-είτον,	όετον,	-ούτον,
		άετον,	-άτον.	έετον,	-είτον.	όετον,	-ούτον.
Imp.	S.	αε,	-α,	εε,	-ει,	οε,	-ου,
		αέτω,	-άτω,	εέτω,	-είτω,	οέτω,	-ούτω,
	P.	άετε,	-άτε,	έετε,	-είτε,	όετε,	-ούτε,
		αέτωσαν,	-άτωσαν,	εέτωσαν,	-είτωσαν,	οέτωσαν,	-ούτωσαν,
	D.	άετον,	-άτον,	έετον,	-είτον,	όετον,	-ούτον,
		αέτων,	-άτων.	εέτων,	-είτων.	οέτων,	-ούτων.
Subj.	S.	άω,	-ῶ,	έω,	-ῶ,	όω,	-ῶ,
		άῆς,	-ῆς,	έῆς,	-ῆς,	όῆς,	-οίς,
		άῆ,	-ῆ,	έῆ,	-ῆ,	όῆ,	-οί,
	P.	άωμεν,	-ῶμεν,	έωμεν,	-ῶμεν,	όωμεν,	-ῶμεν,
		άῆτε,	-άτε,	έῆτε,	-ῆτε,	όῆτε,	-ῶτε,
	D.	άωσι,	-ῶσι,	έωσι,	-ῶσι,	όωσι,	-ῶσι,
		άῆτον,	-άτον,	έῆτον,	-ῆτον,	όῆτον,	-ῶτον,
		άῆτον,	-άτον.	έῆτον,	-ῆτον.	όῆτον,	-ῶτον.
Opt.	S.	άοιμι,	-ῶμι,	έοιμι,	-οῖμι,	όοιμι,	-οῖμι,
		άοις,	-ῶς,	έοις,	-οῖς,	όοις,	-οῖς,
		άοι,	-ῶ,	έοι,	-οῖ,	όοι,	-οῖ,
	P.	άοιμεν,	-ῶμεν,	έοιμεν,	-οῖμεν,	όοιμεν,	-οῖμεν,
		άοιτε,	-ῶτε,	έοιτε,	-οῖτε,	όοιτε,	-οῖτε,
	D.	άοιεν,	-ῶεν,	έοιεν,	-οῖεν,	όοιεν,	-οῖεν,
		άοιτον,	-ῶτον,	έοιτον,	-οῖτον,	όοιτον,	-οῖτον,
		αοίτην,	-ῶτην.	εοίτην,	-οῖτην.	οοίτην,	-οῖτην.
Infinitive.		άειν,	-ᾶν [οἱ ᾶν].	έειν,	-εῖν.	όειν,	-οῦν.
Prtep.	M.	άων,	-ῶν,	έων,	-ῶν,	όων,	-ῶν,
	F.	άουσα,	-ῶσα,	έουσα,	-οὔσα,	όουσα,	-οὔσα,
	N.	άον,	-ῶν.	έον,	-οῦν.	όον,	-οῦν.

## CONTRACTED VERBS.

(PASSIVE.)

A) PRES.		τιμ-	φιλ-	χρυσ-
Indic.	S.	ἀόμαι, -ῶμαι, ἀῆ, -ῆ, ἀεται, -ᾶται,	έομαι, -οῦμαι, ἐῆ, -ῆ, έεται, -είται,	όομαι, -οῦμαι, ὀῆ, -οί, όεται, -ούται,
	P.	αόμενα, -ώμενα, ἀεσσιε, -ᾷσιε, ἀονται, -ῶνται,	εόμενα, -οῦμενα, έεσσιε, -είσιε, έονται, -οῦνται,	οόμενα, -οῦμενα, όεσσιε, -οῦσιε, όονται, -οῦνται,
	D.	αόμενον, -ώμενον, ἀεσσιον, -ᾷσιον, ἀεσσιον, -ᾷσιον.	εόμενον, -οῦμενον, έεσσιον, -είσιον, έεσσιον, -είσιον.	οόμενον, -οῦμενον, όεσσιον, -οῦσιον, όεσσιον, -οῦσιον.
	S.	ἀου, -ῶ, ἀεσιω, -ᾷσιω, ἀεσσιε, -ᾷσιε,	έου, -οῦ, έεσιω, -είσιω, έεσσιε, -είσιε,	όου, -οῦ, όεσιω, -οῦσιω, όεσσιε, -οῦσιε,
	P.	ἀεσιωσαν, -ᾷσιωσαν,	έεσιωσαν, -είσιωσαν,	όεσιωσαν, -οῦσιωσαν,
	D.	ἀεσιον, -ᾷσιον, ἀεσιων, -ᾷσιων.	έεσιον, -είσιον, έεσιων, -είσιων.	όεσιον, -οῦσιον, όεσιων, -οῦσιων.
Subj.	S.	ἀωμαι, -ῶμαι, ἀῆ, -ῆ, ἀηται, -ᾶται,	έωμαι, -ῶμαι, ἐῆ, -ῆ, έηται, -ῆται,	όωμαι, -ῶμαι, ὀῆ, -οί, όηται, -ῶται,
	P.	αώμενα, -ώμενα, ᾄσσιε, -ᾷσιε, ᾄωνται, -ῶνται,	εώμενα, -ώμενα, έησσιε, -ῆσιε, έωνται, -ῶνται,	οώμενα, -ώμενα, όησσιε, -ῶσιε, όωνται, -ῶνται,
	D.	αώμενον, -ώμενον, ᾄησιον, -ᾷσιον, ᾄησιον, -ᾷσιον.	εώμενον, -ώμενον, έησιον, -ῆσιον, έησιον, -ῆσιον.	οώμενον, -ώμενον, όησιον, -ῶσιον, όησιον, -ῶσιον.
	S.	αοίμην, -ῶμην, ἀοιο, -ῶο, ἀοιτο, -ῶτο,	εοίμην, -οίμην, έοιο, -οίο, έοιτο, -οίτο,	οοίμην, -οίμην, όοιο, -οίο, όοιτο, -οίτο,
	P.	αοίμενα, -ῶμενα, ἀοισσιε, -ῶσιε, ἀοιντο, -ῶντο,	εοίμενα, -οίμενα, έοισσιε, -οίσιε, έοιντο, -οίντο,	οοίμενα, -οίμενα, όοισσιε, -οίσιε, όοιντο, -οίντο,
	D.	αοίμενον, -ῶμενον, ἀοισσιον, -ῶσιον, αοισσιην, -ῶσιην.	εοίμενον, -οίμενον, έοισσιον, -οίσιον, εοισσιην, -οίσιην.	οοίμενον, -οίμενον, όοισσιον, -οίσιον, οοισσιην, -οίσιην.
Infinitive.		ἀεσσαι, -ᾷσαι.	έεσσαι, -είσσαι.	όεσσαι, -οῦσσαι.
Prtp.	M.	αόμενος, -ώμενος,	εόμενος, -οῦμενος,	οόμενος, -οῦμενος,
	F.	αομένη, -ωμένη,	εομένη, -ουμένη,	οομένη, -ουμένη,
	N.	αόμενον, -ώμενον.	εόμενον, -οῦμενον.	οόμενον, -οῦμενον.



## (Imperfect Active.)

B) IMPF.		ἐτίμ-	ἐφιλ-	ἐχρύσ-
Indic.	S.	αον, -ων, αες, -ας, αε, -α,	εον, -ουν, εες, -εις, εε, -ει,	οον, -ουν, οες, -ους, οε, -ου,
	P.	άομεν, -ώμεν, άετε, -άτε,	έομεν, -ούμεν, έετε, -είτε,	όομεν, -ούμεν, όετε, -ούτε,
	D.	αον, -ων, άετον, -άτον, αήτην, -άτην.	εον, -ουν, έετον, -είτον, εήτην, -είτην.	οον, -ουν, όετον, -ούτον, όήτην, -ούτην.

60.

## Verbs in μι.

τίθημι, place; ἵστημι, make to stand; δίδωμι, give; δείκνυμι, show.

(Formed from simpler roots, *ζε, στα, δο, δεικ.*)

## MOODS OF THE ACTIVE VOICE.

Indic.	Imperat.	Subj.	Opt.	Infinit.	Part.
Pres.	τίθημι (τίθεις) τίθει ἵστημι (ἱστᾷσι) ἱσθι δίδωμι (δίδοσι) δίδου δείκνυμι (δείκνυσι) δέικνυ	τιθῶ (ῆς, ῆ) ἱσθῶ (ῆς, ῆ) διδῶ (ῶς, ῶ) —	τιθῆιν ἱσταίην διδόιην —	τιθέναι ἱστάναι διδόναι δείκνυναι	τιθείς ἱστάς διδούς δεικνύς
Aor. 2.	ἔθην ἕστην ἔδων	θῆς στῆσι δός	θῶ (ῆς, ῆ) στῶ (ῆς, ῆ) δῶ (ῶς, ῶ)	θῆην στήην δοίην	θεῖναι στήναι δοῦναι

## TENSES OF THE ACTIVE VOICE.

## Indicative.

## Present.

S.	τίθημι τίθης τίθησι(ν)	ἵστημι ἱσθης ἱσθησι(ν)	δίδωμι δίδως δίδωσι(ν)	δείκνυμι δείκνυς δείκνυσι(ν)
P.	τίθεμεν τίθετε τιθέασι(ν)	ἵσθιμεν ἵστατε ἱστασι(ν)	δίδομεν δίδοτε διδόασι(ν)	δείκνυμεν δείκνυτε δεικνύασι(ν)
D.	τίθετον τίθετον	ἱστάτον ἱστάτον	δίδοτον δίδοτον	δείκνυτον δείκνυτον

## (Imperfect Passive.)

B) IMPF.		ἐτιμ-		ἐφιλ-		ἐχρυσ-	
Indic.	S.	ἀόμην,	-ώμην,	εόμην,	-ούμην,	οόμην,	-ούμην,
		άου,	-ῶ,	έου,	-ού,	όου,	-ού,
		άετο,	-ᾶτο,	έετο,	-εῖτο,	όετο,	-οῦτο,
	P.	αόμεθα,	-ώμεθα,	εόμεθα,	-ούμεθα,	οόμεθα,	-ούμεθα,
		άεσθε,	-ᾷσθε,	έεσθε,	-εῖσθε,	όεσθε,	-οῦσθε,
		άοντο,	-ῶντο,	έοντο,	-ούντο,	όοντο,	-ούντο,
	D.	αόμεσθον,	-ώμεσθον,	εόμεσθον,	-ούμεσθον,	οόμεσθον,	-ούμεσθον,
		άεσθον,	-ᾷσθον,	έεσθον,	-εῖσθον,	όεσθον,	-οῦσθον,
		αέσθην,	-άσθην.	εέσθην,	-είσθην.	οέσθην,	-οῦσθην.

## Imperfect [Cf. p. 218, e].

S.	ἐτίσθην	ἴσθην	[ἐδίδων]*	ἐδείκνυν
	(ἐτίσθης)	ἴσθης	[ἐδίδως]	ἐδείκνυς
	(ἐτίσθῃ)	ἴσθῃ	[ἐδίδῳ]	ἐδείκνυ
P.	ἐτίθεμεν	ἴσταμεν	ἐδίδομεν	ἐδείκνυμεν
	ἐτίθετε	ἴστατε	ἐδίδοτε	ἐδείκνυτε
	ἐτίθεσαν	ἴστασαν	ἐδίδοσαν	ἐδείκνυσαν
D.	ἐτίθετον	ἴστατον	ἐδίδοτον	ἐδείκνυτον
	ἐτιθέτην	ἰσάτην	ἐδιδότην	ἐδείκνυτην

## 2nd Aorist.

S.	[ἔσθην]	ἔσθην	[ἔδων]	(none)
	[ἔσθης]	ἔσθης	[ἔδως]	
	[ἔσθῃ]	ἔσθῃ	[ἔδῳ]	
P.	ἔθεμεν	ἔστημεν	ἔδομεν	
	ἔθετε	ἔστητε	ἔδοτε	
	ἔθεσαν	ἔστησαν	ἔδοσαν	
D.	ἔθετον	ἔσθητον	ἔδοτον	
	ἔθέτην	ἔστήτην	ἔδότην	

## Subjunctive.

## Present.

S.	τιθῶ	ισθῶ	διδῶ	from δεικνύω
	τιθῇς	ισθῇς	διδῷς	
	τιθῇ	ισθῇ	διδῷ	
P.	τιθῶμεν	ισθῶμεν	διδῶμεν	
	τιθῇτε	ισθῇτε	διδῶτε	
	τιθῶσι(ν)	ισθῶσι(ν)	διδῶσι(ν)	
D.	τιθῇτον	ισθῇτον	διδῶτον	
	τιθῆτον	ισθῆτον	διδῶτον	

\* The forms in use are: *ἐδίδουν*, *ἐδίδους*, *ἐδίδον*, p. 218, e. *ἐδίδως* only Xen. An. 5, 8, 4. (as Od. τ. 367.)

## 2nd Aorist.

S.	ᾶω	σῶ	δῶ	(none)
	ᾶς	σῆς	δῆς	

The Terminations as in the Present.

## Optative.

## Present.

S.	τιδεῖην	ισταῖην	διδοῖην	from δεκνύω
	τιδεῖης	ισταῖης	διδοῖης	
	τιδεῖη	ισταῖη	διδοῖη	
P.	τιδεῖημεν	ισταῖημεν	διδοῖημεν	
	τιδεῖμεν	ισταῖμεν	διδοῖμεν	
	τιδεῖητε	ισταῖητε	διδοῖητε	
	τιδεῖτε	ισταῖτε	διδοῖτε	
	(τιδεῖσαν)	(ισταῖσαν)	(διδοῖσαν)	
	τιδεῖεν	ισταῖεν	διδοῖεν	
D.	τιδεῖητον	ισταῖητον	διδοῖητον	
	τιδεῖτον	ισταῖτον	διδοῖτον	
	τιδεῖήτην	ισταῖήτην	διδοῖήτην	
	τιδεῖτην	ισταῖτην	διδοῖτην	

## 2nd Aorist.

S.	δείην	σταῖην	δοῖην	(none)
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Terminations as in the Present.

## Imperative.

## Present.

S.	[τιδεῖ]	[ιστάει]	[δίδοει]	[δείκνυει]
	τιδεῖ	ιστή	δίδου	δείκνυ
	τιδέτω	ιστάτω	διδότω	δεικνύτω
P.	τιδετε	ιστάτε	δίδοτε	δείκνυτε
	[τιδέτωσαν]	[ιστάτωσαν]	[διδότωσαν]	[δεικνύτωσαν]
	τιδέντων	ιστάντων	διδόντων	δεικνύντων
D.	τιδετον	ιστάτον	δίδοτον	δείκνυτον
	τιδέτων	ιστάντων	διδύτων	δεικνύτων

## 2nd Aorist.

S.	δέε*	στήει†	δός*	(none)
	δέτω	στήτω	δότω	

Terminations as in the Present.

\* The compounds throw the accent back on the preceding syllable: *περίδες, ἀπόδος, ἀπόδοτε*.

† In the compounds *στά*: *παρᾶστά, ἀπὸστά*.

*Infinitive.**Present.*

τιθεῖναι	ιστᾶναι	διδόναι	(δεικνύναι)
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*2nd Aorist.*

θεῖναι	στῆναι	δοῦναι	(none)
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*Participles.**Present.*

Masc.	τιθεῖς	ιστᾶς	διδούς	δεικνύς
G.	-έντος	-άντος	-όντος	-ύντος
Fem.	τιθείσα	ιστάσα	διδούσα	δεικνύσα
Neut.	τιθέν	ιστάν	διδόν	δεικνύν

*2nd Aorist.*

θεῖς, θεῖσα, θέν,	στάς, στάσα, στάν,	δούς, δοῦσα, δόν,	(none)
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## 61.

## PASSIVE AND MIDDLE.

*Moods of the Passive and Middle.*

<i>Pres. Indic.</i>	<i>Imper.</i>	<i>Subj.</i>	<i>Opt.</i>	<i>Inf.</i>	<i>Part.</i>
τίθ-εμαι	εσο (ον)	ῶμαι	εἴμην	εσθαι	έμενος
ιστ-ᾶμαι	ασο (ω)	ῶμαι	αἶμην	ασθαι	άμενος
διδ-ομαι	οσο (ον)	ῶμαι	οἶμην	οσθαι	όμενος
δείκν-ῦμαι	ῦσο	—	—	υσθαι	ύμενος
<i>Aor. 2.</i>	<i>Imper.</i>	<i>Subj.</i>	<i>Opt.</i>	<i>Inf.</i>	<i>Part.</i>
θέ-μην	(θέσο) θοῦ	θῶμαι	θείμην	θέσθαι	θέμενος
[έστάμην not found]					
ἐπτάμην flew	(πτάσο) πτώ	πτῶμαι	πταίμην	πτάσθαι	πτάμενος
ἰδόμην	(δόσο) δοῦ	δῶμαι	δοίμην	δόσθαι	δόμενος

## TENSES OF THE PASSIVE AND MIDDLE.

*Indicative.**Present.*

Sing.	τίθεται	ιστάται	δίδεται	δείκνυται
	τίθεται	ιστάσαι	δίδουσαι	δεικνύσαι
	[τίθη]	[ιστα]		
	τίθεται	ιστάται	δίδεται	δείκνυται
Plur.	τιθέμεθα	ιστάμεθα	διδόμεθα	δεικνύμεθα
	τιθεσθε	ιστασθε	διδουσθε	δεικνυσθε
	τίθενται	ιστανται	δίδονται	δεικνυνται
Dual.	[τιθέμεθον]	[ιστάμεθον]	[διδόμεθον]	[δεικνύμεθον]
	τιθεσθον	ιστασθον	διδουσθον	δεικνυσθον
	τίθονται	ιστάνται	διδόνται	δεικνύνται

## Imperfect.

Sing.	ἐτιδέμην ἐτιδεο [ἐτιδου]	ἰσταίμην ἰστασο [ἰστω]	ἰδιδόμην ἰδιδοσο [ἰδιδου]	ἰδεκνύμην ἰδεκνυστο [ἰδεκνου]
Plur.	ἐτιδέμεθα ἐτιδεσθε ἐτιδεντο	ἰστάμεθα ἰστασθε ἰσταντο	ἰδιδόμεθα ἰδιδουσθε ἰδιδοντο	ἰδεκνύμεθα ἰδεκνυσθε ἰδεκνυντο
Dual.	[ἐτιδέμεθον] ἐτιδεσθον ἐτιδέσθην	[ἰστάμεθον] ἰστασθον ἰστάσθην	[ἰδιδόμεθον] ἰδιδουσθον ἰδιδόσθην	[ἰδεκνύμεθον] ἰδεκνυσθον ἰδεκνύσθην

## 2nd Aorist Middle.

Sing.	ἑδέμην ἑδου ἑδετο	[ἑστάμην] [ἑστω] [ἑστατο]	ἑδόμην ἑδου ἑδοτο	(none)
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Terminations the same as those of the Imperfect.

## Subjunctive. [Cf. p. 218, c.]

## Present.

Sing.	τινῶμαι τινῇ τινῆται	ἰστώμαι ἰστῇ ἰστῆται	διδῶμαι διδῇ διδῶται	from δεκνύω
Plur.	τινῶμεθα τινῆσθε τινῶνται	ἰστώμεθα ἰστῆσθε ἰστώνται	διδῶμεθα διδῆσθε διδῶνται	
Dual.	[τινῶμεθον] τινῆσθον τινῆσθον	[ἰστώμεθον] ἰστῆσθον ἰστῆσθον	[διδῶμεθον] διδῆσθον διδῶσθον	

## 2nd Aorist Middle.\*

Sing.	νῶμαι νῇ	[στώμαι] [στῇ]	δῶμαι δῇ	(none)
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Terminations the same as those of the Present.

## Optative.

## Present.

Sing.	τινείμην τινείο τινεῖτο	ἰσταιίμην ἰσταιίο ἰσταιίτο	διδοίμην διδοίο διδοίτο	from δεκνύω
Plur.	τινεῖμεθα τινεῖσθε τινεῖντο	ἰσταιίμεθα ἰσταιίσθε ἰσταιίντο	διδοίμεθα διδοίσθε διδοίντο	
Dual.	[τινεῖμεθον] τινεῖσθον τινεῖσθην	[ἰσταιίμεθον] ἰσταιίσθον ἰσταιίσθην	[διδοίμεθον] διδοίσθον διδοίσθην	

\* Here too the accentuation of the compounds is often thrown back: ἐπιδῶμαι (or ἐπιδώμαι)· ἐπιδόσθην.

2nd Aorist Middle.			
Sing.	Σείμην	[σταίμην]	δοίμην (none)
Terminations the same as those of the Present.			

*Imperative.*

## Present.

Sing.	τίθεισο	ἵστασο	δίδουσο	δείκνυσο
	[τίθου]	(ἵτω)	[δίδου]	
	τίθειςσι	ἱστάσσι	διδόσσι	δείκνυσσι
Plur.	τίθεισθε	ἵστασθε	διδόσθε	δείκνυσθε
	τίθειςσιν	ἱστάσιν	διδόσιν	δείκνυσιν
	OR τίθειςτων	ἱστάστων	διδόστων	δείκνυστων
Dual.	τίθεισιν	ἵστασιν	διδόσιν	δείκνυσιν
	τίθειςιν	ἱστάσιν	διδόσιν	δείκνυσιν

## 2nd Aorist Middle.

Sing.	Σοῦ*	[στάσο, στῶ]	δοῦ*	(none)
	Σέσις	[στάσιν]	δόσις	

Terminations the same as in the Present.

*Infinitive.*

## Present.

τίθεισθαι	ἵστασθαι	διδόσθαι	δείκνυσθαι
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## 2nd Aorist Middle.

Σέσθαι	[στάσθαι]	δόσθαι	(none)
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*Participle.*

## Present.

τίθήμενος	ἱστάμενος	διδόμενος	δείκνυμενος
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## 2nd Aorist Middle.

Σέμενος	[στάμενος]	δόμενος	(none)
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## 62.

The remaining tenses are formed from the original roots : of τίθημι, ἵστημι, δίδωμι, δείκνυμι (orig. roots, θε, στα, δο, δεικ), they are these :

## Future.

Act.	θήσω	στήσω	δώσω	δείξω
Mid.	θήσομαι	στήσομαι	δώσομαι	δείξομαι
Pass.	τεθήσομαι	σταθήσομαι	δοθήσομαι	δειχθήσομαι

## Aorist.

Act.	ἔθηκα	ἔστησα	ἔδωκα	ἔδειξα
Mid.	[ἔθηκάμην]	ἔστησάμην	[ἔδωκάμην]	ἔδειξάμην
Pass.	ἐτέθην	ἐστάθη	ἐδόθη	ἐδειχθη

\* In the compounds the accent is thrown back : but not that of the 2nd sing., unless the prep. is a dissyllable : ἀπόδου, προσδοῦ : ἀπόδεδε, πρόσδεδε.

## Perfect.

Act.	τέθεικα	ἔστηκα	δέδωκα	δέδειχα
Pass.	τέθειμαι	(ἔσταμαι)	δέδομαι	δέδειγμαι

## Pluperfect.

Act.	ἐτέθεικον	εἰστήκειν	ἐδεδώκειν	ἐδεδείχεν
		ἔσθηκειν		
Pass.	ἐτέθειμην	(ἔστάμην)	ἐδεδόμην	ἐδεδείμην

On the syncopated forms of the Perf. ἔστηκα, see Pdm. 65. For ἴημι, see Pdm. 67.

a) A fut. ἐστήξω (*stabo*) was formed fr. Perf.—ἐστήξομαι later. —The Aorists ἔστηκα, ἔδωκα are used only in the sing. Indic.; the forms of the 2nd Aor. in dual and pl.; in the other moods; and in the participle. Ἐστηκάμην, ἔδωκάμην are *un-Attic*.

b) The peculiarity of κα, as termination of Aor. 1, belongs to ἔστηκα, ἔδωκα, ἦκα (ἴημι).

c) The *Opt.* and *Subj.* of the *Pres. Pass.* from τίθημι, δίδωμι, and ἴημι, are usually conjugated as if from τίζω, δίδω, ἴω, the accent being thrown back: thus τίζομαι, δίδωμαι, &c.; τίζοίμην, διδοίμην (δίδοιο, δίδοιτο, &c.). So in Aor. 2. Mid. ἀπέζωμαι, ἀπόδοιτο, &c.

d) This analogy, as far as regards the *accent*, is followed by δύναμαι (*am able*), and ἐπίσταμαι (*know how*).

Thus: ἐπίστωμαι -η -ηται | δυνάμην -αio -αιτο  
(But ἰστώμαι -ῆ -ῆται) | ἰσταίμην -αio -αιτο  
So also οὔναίμην -οῖαio -οῖναιτο.

e) In the *Imperf. Active* the singular of τίθημι and ἴημι is often, that of δίδωμι regularly, formed as if from τίζω, δίδω: ἐτίθουν is not found; but ἐτίθεις, ἐτίθει, are far commoner than ἐτίθης, ἐτίθη: ἐδίδουν, ἐδίδους, ἐδίδου. In Attic poetry the forms of the *Present* τίθεις, τίθει, and (from ἴημι) ἰεῖς, ἰεῖ are also found.

## 63. Verbs with 2nd Aorist like Verbs in μι.

## 2nd Aorist.

ἀποδιδράσκω, I run away.	ρέω, I flow.	γινώσκω, I know.	φύω, I put forth naturally (Aor. 2. intrans.).
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## Indicative.

S. ἀπέδραον	ἔρρύην	ἔγνω	ἔφυν
ἀπέδρας	ἔρρύης	ἔγνως	ἔφυσ
ἀπέδρα	ἔρρύη	ἔγνω	ἔφῦ
P. ἀπέδραμεν	ἔρρύημεν	ἔγνωμεν	ἔφυμεν
ἀπέδρατε	ἔρρύητε	ἔγνωτε	ἔφύτε
ἀπέδρασαν	ἔρρύησαν	ἔγνωσαν	ἔφυσαν
D. ἀπέδρατον	ἔρρύητον	ἔγνωτον	ἔφύτον
ἀπέδρατην	ἔρρύητην	ἔγνώτην	ἔφύτην

Subjunctive.		2nd Aorist.	
S. ἀποδρῶ ἀποδρῆς ἀποδρᾶ	ῥυῶ ῥυῆς ῥυῆ	γνώ γνώς γνώ	φύω (prob. υ̃) φύης φύῃ
P. ἀποδρῶμεν ἀποδρᾶτε ἀποδρῶσι(ν)	ῥυῶμεν ῥυῆτε ῥυῶσι(ν)	γνώμεν γνώτε γνώσι(ν)	φύωμεν φύῃτε φύωσι
D. ἀποδρᾶτον ἀποδρᾶτον	ῥυῆτον ῥυῆτον	γνώτον γνώτον	φύητον φύητον
Optative.			
S. ἀποδραῖην ἀποδραῖης ἀποδραῖῃ &c.	ῥυεῖην ῥυεῖης ῥυεῖῃ &c.	γνοιῖην γνοιῖης γνοιῖῃ &c.	φύοιμι οἱ φύῃην φύοις οἱ φύῃης φύοι οἱ φύῃῃ &c.
Imperative.			
S. ἀπόδρᾶσι ἀποδρᾶτω &c.	ῥύῃσι ῥύῃτω &c.	γνώσι γνώτω &c.	(φύσι) (φύτω) &c.
Infinitive.			
ἀποδρᾶναι	ῥύῃναι	γνῶναι	φύναι
Participle.			
ἀποδράς ᾶσα, ᾶν	ῥυεῖς, εἶσα, ἐν	γνούς, γνούσα, γνόν	φυσ, φύσα, φύν

64. The following are additional examples of this formation :—

	Aor. 2. <i>taken</i>	Imp.	Subj.	Opt.	Infin.	Partic.
ἀλίσκομαι (am taken)	ἦλων, (was ἐᾶλων (Att.))	—	ἄλῳ (ῥς, ῥ)	ἄλοιην	ἄλῶναι	ἄλους [ā except in Ind.]
βαίνω, go	ἔβην (went)	βῆσι	βῶ (ῆς, ῆ)	βαίην	βῆναι	βάς
βιώω, live	ἐβίων (lived)	—	βιῶ (ῥς, ῥ)	βιόην	βιῶναι	βιούς (οὔσα, οὔν)
πέτομαι, fly	ἔπτην (flew)†	—	(πτῶ ?)	πταίην	πτῆναι	πτάς
σκέλλω, dry	ἔσκλην (wi- thered)	—	—	—	σκληῖναι	—
δύω	ἔδυν (went into)	δύσι	δύω (ῆς, ῆ)	[δύην Hom.]	δύναι	δύς (ὑσα)
φθάνω (come before, anticipate)	ἔφθην	—	φθῶ (ῆς, ῆ)	φθαίην	φθῆναι	φθάς

\* Φύην for φύῃην. Hippocrates has Aor. 2. ἐφύην (φυῖναι, &c.), like ἐβρύην. This is the usual form in later writers; and the Subj. φυνῶ (Plat.) must be referred to this, not to ἐφυν. (Buttmann.)

† Late: ἐπτόμεν the usual form.



65. *Syncopated Perfect.*

	Sing.	Plural.	Dual.
Indicative	ἔστηκα ἔστηκας ἔστηκε(ν)	ἔσταῖμεν ἔστατε ἔστασι(ν)	— ἔσταντον ἔσταντον
Subjunctive	ἴστω		
Optative	ἴσταίην, ἴσταίης, &c.		
Imperative	ἔστασθι, ἔσταντω, &c.		
Infinitive	ἑστάναι		
Participle	ἑστώς, ὦσα, ὡς or ὅς, Gen. ἑστῶτος, ὥσης, ὥτος.		

## Pluperfect.

Sing.	Plural.	Dual.
ἑστήκειν or εἰστήκειν	ἔσταμεν	—
ἑστήκεις or εἰστήκεις	ἔστατε	ἔσταντον
ἑστήκει or εἰστήκει	ἔστασαν	ἑσταντην

- a) These syncopated forms are only found in the *Dual* and *Plural*. The regular forms of ἔστηκα are sometimes met with, though the shorter forms are the commoner in the best authors, especially for the *Plural*.—ἑστηκέναι rare in Attic (Kr.).
- b) In the Pluperf. of ἵστημι, ἔστασαν is the form of this kind that principally occurs.
- c) The Participle arises by contraction from αῶς. The ω (as arising from ao) is retained through the oblique cases: but the neuter ἑστός has better authority than ἑστώς.

66. (*Other Syncopated Perfects.*)

δεῖδω (Hom.), *fear*, δέδια (rare in Sing.) Pl. δέδιμεν, δέδιτε, δεδιᾶσιν.  
Part. δεδιώς. Imperf. δέδις. Subj. δεδίω. Opt. δεδειήν. Impf. δεδιέναι. Pluperf. 3rd Plur. ἐδέδισαν or ἐδέδιεσαν.

ὀνέσκω, *die* τέσσηκα (-ας, -ε), τέσναμεν, τέσνατε, τεσνᾶσι.  
Imperat. τέσνασθι, Opt. τεσναίην. Inf. τεσνᾶναι. Part. τεσνεώς (-ῶσα, -ῶς).

The Perfects τέσσηκα and δέδια are the only Perfects besides ἔστηκα whose syncopated forms are in common use in *prose*, the Partcp. βεβώς (from βαίνω) forming a partial exception. Of τέσσηκα, it is only the Infin. and Partcp. that are common in *Attic prose*: the Participle is τεσνεώς, with the (Ionic) intercalation of ε.

*Δέδια* occurs *throughout*: the longer form, *δέδουκα*, occurs only in the *Indicat.* of Perf. and Pluperf. (where it is commoner in the *Singular* than the abridged forms), in the *Infin.* in the *Dramatic writers*, and in the *Participle*.

### 67. ἴημι, —εἶμι and εἴμι, —φημι.

It is very important that the pupil should acquire a thorough familiarity with the forms of ἴημι, εἶμι and εἴμι, which, from the resemblance of some to others, are often hard to distinguish: indeed some forms (especially in the compounds) are *identical*, and can only be distinguished by the *sense*. ἴημι occurs principally in its compounds, ἀφίημι, μεδίημι, &c. The *ι* is usually *long* in Attic Greek [as *short*, it occurs principally in the *participle*].

(ἴημι. Root, *έ.*)

Active.						
	Ind.	Imper.	Subj.	Opt.	Inf.	Partcp.
Pres.	ἴημι	ἴει ἴετω, &c.	ἴω	ἴειην	ἴέναι	ἴείς, ἴείσα, ἴέν
Impf.	ἴην					
Perf.	εἶκα					
Plup.	εἶκεν					
Aor. 1.	ἦκα					
Aor. 2.	$\left\{ \begin{array}{l} [\text{ἦν}] \\ \text{εἶμεν} \\ \text{εἶτε} \\ \text{εἶσαν} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{ἔς, ἔτω,} \\ \text{\&c.} \end{array} \right\}$	ὦ	εἴην	εἶναι	εἴς, εἶσα, εἴν
Pl.						
Fut.						

Passive.

Pres.	ἵεμαι (as <i>τίθεμαι</i> ).	[On <i>Subj.</i> and <i>Opt.</i> see p. 218, c.]				
Impf.	ἵεμην					
Perf.	εἶμαι	εἶσο			εἶσθαι	εἰμένος
Plup.	εἶμην					
Aor.	εἶσθην	ἔσθης	ἔσθω	ἔσειην	ἔσθηναι	ἔσεις
Fut. 1.	ἔσθσομαι					
Fut. 3.	(none)					

Middle.

Aor. 1.	(ἠκάμην)					
Aor. 2.	εἶμην	οὐ	ὄμαι	εἶμην	ἔσθαι	ἔμενος
Fut.	ἦσομαι					

Verbal Adjective, *έρός, έρέος*.

As a general rule, ἴημι is conjugated like *τίθημι*.

- a) The 3rd *Plur.* of the *Present Indic. Act.* is *ἰᾶσι(ν)* only, for *ἰᾶσι(ν)*.
- b) The *Imperf.* *ἦν* is doubtful in the singular: *ἴουν, ἴεις, ἴει* are undoubted, and it seems that *ἴειν* also was used as 1st sing.\*
- c) From *ἀφίημι* the *Imperf.* appears with a double augment: *ἡφίει· ἡφίσσαν*. But *ἀφίει*, and especially *ἀφίσσαν*, have more and better authority.
- d) The *Aor. 1.* *ἦκα*, which is not found except in the *Indicative*, was in general use in the *singular*. In the *plural* it is rarely used by any Attic writers. Of *ἦν* the *singular* of the *Indicative* is no where found.
- e) What is here said of *ἦκα, ἦν*, applies also to *ἔδωκα, ἔδηνκα: ἔδων, ἔδην*. In *Aor. 1. Mid.* *ἠκάμην* is sometimes, but *ἔδωκάμην, ἔδηκάμην*, never found in Attic writers.
- f) The *Dual* and *Plur.* of 2nd *Aor. Act.*; the *Indic.* of *Aor. 2. Mid.* and *Aor. 1. Pass.* are found in the common language (also in Herodotus); but always *with* the augment. Hence *ἀφίοιτε, ἀφίοιεν, ἔμεν, ἔτε, ἔσαν, ἔδην, ἔμην*, never occur.
- g) Whether *εἰμεν, εἴτε, εἵμην* are *Indic.* or *Opt.* can only be determined by the *context*.
- h) In the compounds of *ἦμι* the accent of the *Imperative* *ἔς* is thrown back: *ἄφες*. But *οὐ* retains it, even in compounds, in *this form*, not in the others: *προοὐ*; but *πρόεσσε*.
- i) Of forms conjugated like barytone verbs (besides the *Subj.* and *Opt.* of *Pres. Pass.* and *Aor. 2. Mid.*; cf. p. 218, c), *ἀφίοιτε, ἀφίοιεν*, are found as *Pres. Opt.*; and *ἰω* is sometimes accented as a *barytone Subj.* (for *ἰω*).

### 68. (Εἰμί, εἴμι.)

☞ Εἰμί (*am*) has root *ἐς· εἴμι (ibo)* root *ι*.

- (1) *εἰμί, I am; εἴμι, I shall go* (*Pres.* mostly with *Fut.* meaning).

	Imperat.		Subj.	Opt.	Infin.	Partcp.
Moods	{ <i>εἰμί, ἴσθι, (ἔστω, &amp;c.)</i>		ῶ	<i>εἴην</i>	<i>εἶναι</i>	<i>ὢν (am)</i>
	{ <i>εἴμι, ἴθι, (ἴτω, &amp;c.)</i>		ἴω	<i>ἴοιμι</i>	<i>ἰέναι</i>	<i>ἰών (go)</i>

\* This and the following remarks are from *Krüger*.

INDICATIVE. Present.		SUBJ. of <i>to be</i> .	SUBJ. of <i>to go</i> .
S. εἰμί, <i>I am</i> εἶ ἐστί(ν)	εἶμι, <i>I will go</i> εἶ εἰσι(ν)	S. ὦ ῆς ῆ	ἴω ῆς ῆ
P. ἐσμέν ἐστέ εἰσὶ(ν)	ἴμεν ἴτε ἰᾶσι(ν)	P. ὅμεν ῆτε ὥσι(ν)	ἴωμεν ἴητε ἴωσι(ν)
D. ἐστόν ἐστόν	ἴτον ἴτον	D. ῆτον ῆτον	[ἴητον ?] [ἴητον ?]
IMP. S. ἴσθι  ἔστω P. ἔσθε ἔστωσαν and ἔστων (ὄντων Plat.) D. ἔστων ἔστων	ἴθι (πρόσιθι : seld. πρόσσει) ἴτω (προςίτω) ἴτε ἴτωσαν or ἰόντων (ἴων Æsch. E. 32.) ἴτον ἴτων	OPT. S. εἶην εἶης εἶη P. εἶμεν, εἶμεν εἶητε [εἶτε] εἶσαν, εἶεν D. [εἶητον, εἶτον] εἶητην, εἶτην  INF. εἶναι PART. ὄν, οὖσα, ὄν G. ὄντος, οὖσης	ἴοιμι or ἰοίην ἴοις ἴοι ἴοιμεν ἴοιτε ἴοιεν [ἴοιτον ?] [ἰοίτην ?]  ἰέναι ἰών, ἰούσα, ἰόν ἰόντος, ἰούσης

## IMPERFECT.

S. ἦν, <i>I was</i> ἦσθα ἦν (from ἦε-ν)	ἦεν; old Attic, ῆα, <i>I went</i> . ῆεις, usu. ῆεσθα ῆει
P. ἦμεν ἦτε (ῆστε)	ῆμεν, us. ῆμεν ῆειτε — ῆτε
D. ἦστων [ῆτον] ῆστην [ῆτην]	ῆεσαν ῆειτον, — ῆτον ῆείτην, — ῆήτην

Full. ἔσομαι, *I shall be*, ἔσῃ or ἔσει, ἔσται (for the poet. ἔσεται), &c. Opt. ἐσοίμην. Inf. ἔσεσθαι. Partc. ἐσόμενος.

The Middle form (ἵεμαι, ἵεσαι or ἴη, ἵεται, &c., Imp. ἵεσο, Inf. ἵεσθαι, Partcp. ἰόμενος, Impf. ἰέμην, ἵεσο, &c.), signifying to hasten, ought probably to be written with the rough breathing (a supposition which is mostly confirmed by the manuscripts), and referred to ἴημι. Verbal adj. ἰτός is found in compounds : ἰτέος is more common than ἰητέος (*Kr.*).

a) Εἰμί, *to be* (with the exception of εἶ), is *enclitic* in Pres. Indic. [See Rules for *Enclitics*]. In compounds, the accent is on

the preposition, if the general rules of accentuation will allow it to be so far back, e. g. *πάρεμι, πάρει, πάρεστι, &c.*, Imp. *πάρεσσι*; but *παρῆν* on account of the augment; *παρίσται* (= *παρέσεται*); *παρ-εἶναι* from the general rule for infinitives in *ναι*; subj. *παρῶ, ῆς, ῆ, &c.*, on account of the contraction; and Opt. *παρεῖμεν, &c.* = *παρεῖημεν, &c.* The accentuation of the Partcp. in the compounds should be particularly noted; e. g. *παρών*, Gen. *παρόντος*, so also *παριών*, Gen. *παριόντος*.

- b) With reference to *accentuation*, the compounds of *εἶμι, ibo*, follow the same rules as those of *εἰμί, sum* (Göttling says, Inf. *ἵεναι*); hence several forms of these two verbs are the same in compounds, e. g. *πάρεμι, πάρει* and *πάρεισι* (third sing. of *εἶμι*, and 3rd plur. of *εἰμί*).
- c) *Εἴεν, esto, be it so, good, 3rd plur. Opt. (= εἴησαν)*.—The first person Impf. is often *ῆ* in Attic poets, sometimes in Plato; *ῆμην* (which occurs in no other person) is very rare in Attic Greek. (Xen.) The *un-Attic* form of the second person Impf. *ῆς* is found frequently in the later writers, and now and then in lyric passages of the Attic poets. The dual forms with *σ* (*ῆστον, ῆστην*) are preferred; but in the 2nd pl., *ῆτε* seems to have been exclusively in use (Kr.). *Ἔστων* is less common than *ἔστωσαν*.
- d) From *εἶμι*, the third pers. sing. Impf. *ῆειν* instead of *ῆει* is found in the Attic poets only before vowels, *προσῆειν*. [Before a consonant, Pl. Crit. 114.]
- e) The Pres. of *εἶμι, to go*, has, in Attic prose, almost always a Future meaning. *ἵεναι* and *ἰών* occur both as *Present* and as *Future*. So also the Optative. (Kr.)

## 69. Φημί, to say. [οὐ φημι = *nego*; say . . . not].

(Moods: *φημί, φάσι* or *φασί, φῶ, φαίνν, φάναι, φάς.*)

Present.	Singular.	Plural.	Dual.
	<i>φημί</i>	<i>φαμέν</i>	
	<i>φῆς (φῆς?)</i>	<i>φατέ</i>	<i>φατόν</i>
	<i>φησί(ν)</i>	<i>φασί(ν)</i>	<i>φατόν</i>
Imperfect.	<i>ἔφην</i>	<i>ἔφαμεν</i>	
	<i>(ἔφης) ἔφησθα</i>	<i>ἔφατε</i>	<i>ἔφατον</i>
	<i>ἔφη</i>	<i>ἔφασαν</i>	<i>ἔφάτην</i>
Fut. <i>φήσω.</i>	Aor. <i>ἔφησα.</i>	Verbal Adjective, <i>φατός, φατέος.</i>	

- a) The second sing.  $\phi\eta\varsigma$  is quite anomalous both in *accent* and in the  $\epsilon$  subscript. (Göttling and Krüger print  $\phi\eta\varsigma$ .) The compounds retain, in *this* form, the accent on the ultima, e. g.  $\alpha\nu\tau\phi\eta\varsigma$ , but  $\sigma\acute{\upsilon}\mu\phi\eta\mu\iota$ ,  $\sigma\acute{\upsilon}\mu\phi\alpha\varsigma\iota$ , &c.
- b) This verb has two significations, (a) *to say* in general, (b) *to affirm, to assert*, &c. (aio). The Fut.  $\phi\eta\sigma\omega$ , however, has only the last signification.— $\Phi\omega$ ,  $\phi\alpha\lambda\eta\nu$  often and  $\phi\acute{\alpha}\nu\alpha\iota$  usually relate to the *past*. The Participle  $\phi\acute{\alpha}\varsigma$  does not belong to *Attic prose*.
- c) With  $\phi\eta\mu\acute{\iota}$  the verb  $\eta\mu\acute{\iota}$ , *inquam*, may be compared. The Imperfect  $\eta\nu$ ,  $\eta$  is used in the phrases  $\eta\nu$  δ' ἐγώ, *said I*,  $\eta$  δ' ὅς, *said he* (inserted parenthetically), in relating a conversation.

The pres.  $\phi\eta\mu\acute{\iota}$  (with the exception of  $\phi\eta\varsigma$ ) is *enclitic*. [See Rules for Enclitics.]

## 70. Οἶδα.

Οἶδα (*novi*) is properly a Perf. 2. from root εἰδ- [*vid-ēre*]; but it passes over to the forms of a verb in  $\mu\iota$ : having second sing. - $\varsigma\alpha$  (as  $\tilde{\epsilon}\phi\eta\sigma\varsigma\alpha$ ,  $\tilde{\eta}\sigma\varsigma\alpha$  have from  $\phi\eta\mu\acute{\iota}$ , εἰμῖ).

### Moods :

οἶδα | ἴσσι (ἴστω) | εἰδῶ | εἰδείην | εἰδέναι | εἰδώς, νῖα, ὄς.

### Present.

Sing.	οἶδα	Plur.	ἴσμεν	Dual.
	οἶσῃα		ἴστε	ἴστον
	οἶδε(ν)		ἴσῃσι(ν)	ἴστον

### Imperfect.

Sing.	$\tilde{\eta}\delta\epsilon\iota\nu$ , Att. $\tilde{\eta}\delta\eta$	Pl.	$\tilde{\eta}\delta\epsilon\iota\mu\epsilon\nu$	Dual.
	$\tilde{\eta}\delta\epsilon\iota\sigma\varsigma\alpha$ , {		$\tilde{\eta}\delta\epsilon\iota\tau\epsilon$	$\tilde{\eta}\delta\epsilon\iota\tau\omicron\nu$
	$\tilde{\eta}\delta\epsilon\iota\varsigma$ , { Att. {		$\tilde{\eta}\delta\eta\varsigma$	
	$\tilde{\eta}\delta\epsilon\iota$ , Att. $\tilde{\eta}\delta\epsilon\iota\nu$ , $\tilde{\eta}\delta\eta$		$\tilde{\eta}\delta\epsilon\sigma\alpha\nu$ [ $\tilde{\eta}\delta\epsilon\iota\sigma\alpha\nu$ ]	$\tilde{\eta}\delta\epsilon\iota\tau\eta\nu$

Fut. εἶσομαι. Verbal Adjective, ἰστέον.

- a) Though the *sing.* forms  $\tilde{\eta}\delta\eta$ , &c. are usually called *Attic*, the forms  $\tilde{\eta}\delta\epsilon\iota\nu$ , &c. occur even in the best Attic writers.—In the *Dual* and *Plur.* of *Imperf.*,  $\tilde{\eta}\sigma\tau\eta\nu$ ,  $\tilde{\eta}\sigma\mu\epsilon\nu$ , - $\tau\epsilon$ , - $\sigma\alpha\nu$ , are also found in the poets.

- b) Fut. εἶσομαι, and the *Subj.* [*Opt.*] and *Inf.* of the *Present* have also the meaning of *to understand*.

71. *Κεῖμαι* (*jaceo*), *ἡμαι* (*sedeo*).

*Κεῖμαι*, according to Krüger, is from *κείομαι* = *κέομαι*: according to Buttmann, a *Perfect* for *κέκειμαι*.

a) The Infinitive is accented like a *Perfect Infinitive*, and retains this accent in compounds: *κεῖσθαι*, *κατακεῖσθαι*.

b) But *κατάκειμαι*, *κατάκεισαι* throw back the accent.

\**ἡμαι* (in Attic prose *κάθημαι* is the usual form) is in form a *Passive Perfect*.

## Present.

Ind.	Subj.	Opt.	Imperfect.
<i>κεῖμαι</i>	[ <i>κέωμαι</i> ]	[ <i>κεοίμην</i> ]	<i>έκειμην</i>
<i>κεῖσαι</i>	[ <i>κέῃ</i> ]	[ <i>κέοιο</i> ]	<i>έκεισο</i>
<i>κεῖται</i>	<i>κεῖται</i>	<i>κέοιτο</i>	<i>έκειτο</i>
<i>κεῖμεθα</i>			<i>έκειμεθα</i>
<i>κεῖσθε</i>			<i>έκεισθε</i>
<i>κεῖνται</i>	<i>κέωνται</i>	<i>κέοιντο</i>	<i>έκειντο</i>
[ <i>κεῖμεθον</i> ]			[ <i>έκειμεθον</i> ]
<i>κεῖσθον</i>			<i>έκεισθον</i>
<i>κεῖσθον</i>			<i>έκεισθην</i>

Imper. *κεῖσο*, *κεῖσθω*, &c. Infinitive. *κεῖσθαι*. Participle. *κεῖμενος*.  
Fut. *κεῖσομαι*. No Aorist.

a) Present, *ἡμαι*, *ἦσαι*, *ἦσται*, &c. 3 plur. *ἦνται*.

Imper. *ἦσο*, *ἦσθω*, &c. Infinitive. *ἦσθαι*. Participle. *ἦμενος*.

Imperfect. *ἦμην*, *ἦσο*, *ἦστο*, &c. 3 plur. *ἦντο*.

b) Present, *κάθημαι*, *κάθησαι*, *κάθηται*, &c.

Subj. *καθῶμαι*. 3. *καθῆται*. Plur. 1. *καθῶμεθα*. 3. *καθῶνται*.

Opt. *καθοίμην* [*καθήμην* ?] 3. *καθοίτο* [*καθήτο* ?].

Imper. *κάθησο* [*κάθου*]. Inf. *καθήσθαι*. Participle. *καθήμενος*.

Imperfect. *έκαθήμην* (*καθήμην*.) 3. *έκάθητο*, *καθήτο* (*καθήτο*).  
3 plur. *έκάθηντο*, *καθήντο*.

The Imperfect of *κάθημαι* often prefixes the Syllable Augment to the preposition (but not in the Tragic poets) in *έκαθήμην*: but also *καθήσο*, *καθήτο* are found (more commonly *καθήστο*, *καθήντο*) where the Augment is compensated for by the accentuation. So also *καθήσθε*, whereas *κάθησθε* is the *Present*. In the Subj. *καθῶμαι* is more regular than *κάθωμαι*: so also *καθοίτο*, Opt., for which, perhaps, *καθήμην*, *καθήτο* (but only in these forms) were used (*Kr.*).

## 72. ANOMALOUS VERBS.

It is an anomaly of *meaning* when the *Future Middle* (in form) has a *Passive* sense.

## FUTURE MIDDLE with PASSIVE sense.

ἀδικήσομαι, shall be injured	In these the <i>Pass.</i> meaning is pretty steady.
ἄξομαι, shall be led	
τρέφωμαι, shall be nourished (also <i>Mid.</i> ).	
οικήσομαι, shall be inhabited	In these, usage fluctuates between these forms and those in -θήσομαι; those in -θήσομαι denoting rather a continued action. ( <i>Herm.</i> )
τιμήσομαι, shall be honoured	
ζημιώσομαι, shall be punished	
στερήσομαι, shall be deprived	
φοβήσομαι, shall be feared	
ὠφελήσομαι, shall be benefited	

So, ἄρξομαι (shall be ruled, and [*Mid.*] shall begin), εἴρξομαι (shall be restrained), βλάψομαι (shall be hurt), ταραξομαι (shall be disturbed), τρίψομαι (shall be rubbed), φυλάξομαι (shall be guarded), are all found in good Attic writers.

73. *Futura Media* of regular verbs, which in classical writers are the quite or nearly exclusive forms.

ἀκούσομαι (-ούω), shall hear.	ὀλολύξομαι (-ύξω), shall cry aloud (to the gods).
ἀλαλάξομαι (-άξω), shall shout.	πηδήσομαι (-άω), shall leap.
ἀπαντήσομαι (-άω), shall meet.	σιγήσομαι (-άω), shall be silent.
ἀπολαύσομαι (-αύω), shall derive (from any thing).	σιωπήσομαι (-άω), shall hold my tongue.
βαδιούμαι (-ίζω), shall walk.	σπουδάσομαι (-άξω), shall make haste, be busy.
βοήσομαι (-άω), shall shout.	συρίξομαι (-ίζω), shall pipe.
γελάσομαι (-άω), shall laugh.	τωσάσομαι (-άξω), shall jeer.
κωκύσομαι (-ύω), shall wail.	
οἰμώξομαι (-ώξω), shall wail, lament.	

*Futura Media* of regular verbs whose *Future Active* is a less common form :

ᾄσομαι, ᾄσω (-δω), will sing.	ἐπιτορκήσομαι, -ήσω (-έω), shall forswear myself.
ἀρπάσομαι, -άσω (-άξω), shall snatch.	θαυμάσομαι, -άσω (-άξω), shall wonder.
βλέψομαι, -ψω (-πω), shall look.	κλέψομαι, -ψω (-πω), shall steal.
γηράσομαι, -άσω (α[σκ]ω), shall grow old.	ροφήσομαι, -ήσω (-έω), shall sup up.
διώξομαι, ξω (-κω), shall pursue.	σκάψομαι, -ψω (-πω), shall mock.
ἐγκωμιάσομαι, -άσω (-άξω), shall panegyryze.	χωρήσομαι, -ήσω (-έω), shall retire.
ἐπαινέσομαι, -έσω (-έω), shall praise.	



Θηράσομαι and θηρεύσομαι, *will chase*, and κολάσομαι, *will chastise*, do not belong here; for the *Middle Form* of other tenses is found as *Active* (implying that the action is done *for the agent's own satisfaction*), and the *Futures* in -σω are also in use. So ἐψήσομαι (Plat.) = *mihi coquam*. The *Regular Fut.* is ἐψήσω.

74. *Deponents Passive* (i. e. that have a *Passive Aorist*.)

ἡδυνήσῃν or ἐδυνήσῃν; ἐδυνάσῃν, <i>was able</i> (δύναμαι).	ἐπεμελήσῃν, <i>cared for</i> (-[έ]ομαι).
ἠράσῃν, <i>loved</i> (ἔραμαι).	ἐνεδυμήσῃν, <i>considered</i>
ἤχσῃν, <i>was vexed at</i> (ἄχομαι).	προεδυμήσῃν, <i>was eager</i>
ἐβουλήσῃν, ἡβουλήσῃν, <i>wished; chose</i> (βούλομαι).	ἐνενοήσῃν, <i>considered, intended</i>
ἐδεήσῃν, <i>begged</i> (δέομαι).	διενοήσῃν, <i>thought over; intended</i>
ἠσῃν, <i>was delighted; was pleased</i> (ἡδομαι).	ἀπενοήσῃν, <i>was beside myself; was desperate</i>
φῆσῃν, <i>thought</i> (οἶομαι).	ἠγαντιώσῃν, <i>opposed</i> (-οομαι).
ἐσέφσῃν,* <i>reverenced</i> (σέβομαι).	εὐλαβήσῃν, <i>shunned scrupulously</i> (-οομαι).
ἐφαντάσῃν, <i>likened myself</i> (φαντάζομαι).	ἐφιλοτιμήσῃν, <i>was ambitious</i> (-οομαι).
διελέχῃν, <i>conversed with</i> (διαλέγομαι).	

I. Verbs in ω, with collateral forms in εω or εομαι.

Present.	Future.	Perfect.	Aorist.
ἀλέξω, <i>ward off</i>	[ἀλεξήσω]		[ἤλεξα]
Middle	ἀλεξήσομαι		ἠλεξάμην
βόσκω, <i>feed</i>	βοσκήσω		
(ἐ)σέλω, <i>will</i>	(ἐ)σελήσω	ἤσελκα	ἤσελθα
ἐρῶ, <i>take oneself off</i>	ἐρήσω	ἤρῃκα	ἤρῃθα
εὐδω, <i>sleep</i>	εὐδήσω	(none)	(none)
ἔψω, <i>boil</i>	ἐψήσω (Pdm. 73)	?	ἤψα
Passive		ἤψημαι	ἤψησθην
Middle	ἐψήσομαι		ἤψησάμην
μέλει, <i>cura est</i>	μελήσει	μεμέληκεν	ἐμέλησεν
μέλλω, <i>am going</i>	μελλήσω	?	ἐμέλληθα
μένω, <i>remain</i>	μενῶ	μεμένηκα	ἔμεινα
νέμω, <i>distribute</i>	νεμῶ	νενέμηκα	ἐνεμα
Passive		νενεμῆναι	ἐνεμήσθην
ὀζω, <i>smell of</i>	ὀζήσω	[ὀδωδα]	ὠζήθα
ὀφείλω, <i>owe (ought)</i>	ὀφειλήσω	ὠφείληκα	ὠφείληθα
τυπῶ, <i>beat</i>	τυπτήσω	?	(ἔτυπον)
Passive	τυπτήσομαι	τέτυμμαι	ἐτύπην
χαίρω, <i>rejoice</i>	χαίρήσω	κεχάρηκα (ἡμαι)	ἐχάρην
ἄχομαι, <i>am vexed (at)</i>	ἄχσο(σ)ήσομαι	?	ἤχσεσθην

\* Plat. Phædr. 254.

Present.	Future.	Perfect.	Aorist.
βούλομαι, <i>will; choose</i> [ἔρομαι], <i>ask</i> μάχομαι, <i>fight</i> μέλομαι, <i>care for</i> οἶομαι, <i>think</i> οἶχομαι, <i>am gone</i>	βουλήσομαι ἐρήσομαι μαχοῦμαι μελήσομαι οἰήσομαι οἰχήσομαι	βεβούλημαι (none) μεμάχημαι μεμέλημαι (none) [ἔχημαι]	ἐβουλήσῃην ἠρόμην ἐμαχεσάμην ἐμελήσῃην ᾤήσῃην (none)

## II. Verbs in εω, with a collateral form in ιω.

Present.	Future.	Perfect.	Aorist.
γαμέω, <i>marry</i> Middle δοκέω, <i>seem</i> ρίπτω, <i>throw</i> Passive ὠθέω, <i>thrust</i> Passive Middle	γαμῶ γαμοῦμαι δύξω ρίψω ᾤσω (ὠθήσω) ὠσθήσομαι ᾤσομαι	γεγάμηκα γεγάμημαι δέδογμαi ἔρριφα ἔρριμμαι (ἔωκα) ἔωσμαι	ἔγημα ἐγημάμην ἔδοξα ἔρρινα ἔρριφ(θ)ην ἔωσα ἔωσθην ἔωσάμην

III. Verbs in ἄν-ω, ἄν-ομαι; i. e. whose roots are formed by *an* appended to the simpler root. (With some in νω, ἰνω, αύνω, αἰνομαι, νέομαι.)

Present.	Future.	Perfect.	Aorist.
ἀμαρτάνω, <i>miss; sin</i> Passive αὐξ(άν)ω, <i>increase</i> Passive. βλαστάνω, <i>bud</i> δαρδάνω, <i>sleep</i> ὀλισζάνω, <i>slip</i> αἰσδάνομαι, <i>perceive</i> ἀπεχδάνομαι, <i>become hat-</i> τίνω, <i>pay</i> [ed Passive Middle φθάνω, <i>come before</i> δάκνω, <i>bite</i> Passive κάμνω, <i>become weary</i> τέμνω, <i>cut</i> Passive βαίνω, <i>go</i> ἐλαύνω, <i>drive</i> Passive Middle ὀσφραίνομαι, <i>smell</i> ἰκνέομαι, <i>come</i>	ἀμαρτήσομαι αὐξήσω αὐξή(σῆ)σομαι βλαστήσω δαρδήσομαι (?) ὀλισθήσω (?) αἰσθήσομαι ἀπεχθήσομαι τίσω φθήσομαι δήξομαι δηχθήσομαι καμοῦμαι τεμῶ τετμήσομαι βήσομαι ἐλῶ ὀσφρήσομαι ἴξομαι	ἡμάρτηκα ἡμάρτημαι ἠύξηκα ἠύξημαι (β)εβλάστηκα δεδάρθηκα (ὠλίσθηκα) ἥσθημαι ἀπηχθήμαι τέτισκα τέτισμαι ἔφθασκα ? δέδηγμαi κέμηκα τέτμηκα τέτμημαι βέβηκα ἐλήλακα ἐλήλαμαι [ὀσφρημαι] ἴγμαi	ἡμαρτον ἀμαρτησῆναι ἠύξησα ἠύξῃην ἐβλαστον ἔδαρθον ὠλισθον ἥσθόμεν ἀπηχθόμεν ἔτισα, τίσαι ἐτίσῃην ἐτίσάμην ἔφθασα, ἔφ- ἔδακον [σῃην ἐδήχθην ἔκαμον ἔτεμον ἐτμήσῃην ἔβην ἤλασα ἤλασθην ἤλασάμην ὠσφρόμην ἰκόμην

IV. Verbs in *άνω*, *άνομαι*, whose short root was strengthened by *ν*, before *αν* was appended: *ληψ*-, *λαψ*-; *λανψ*-, *λανψ-άν-ω*.

Present.	Future.	Perfect.	Aorist.
<i>λανψάνω</i> , <i>am hid</i>	<i>λήσω</i>	<i>λέληθα</i>	<i>ἔλαβον</i>
Middle	<i>λήσομαι</i>	<i>λέλησμαι</i>	<i>ἐλαβόμην</i>
<i>μανψάνω</i> , <i>learn</i>	<i>μαψήσομαι</i>	<i>μεμάθηκα</i>	<i>ἐμαθον</i>
<i>λαμβάνω</i> , <i>take</i>	<i>λήψομαι</i>	<i>εἴληφα</i>	<i>ἔλαβον</i>
Passive	<i>ληψήσομαι</i>	<i>εἴλημμαι</i>	<i>ἐλήφθην</i>
Middle			<i>ἐλαβόμην</i>
<i>σιγγάνω</i> , <i>touch</i>	<i>σίξομαι</i> (-ω ?)	?	<i>ἔσιγον</i>
<i>λαγχάνω</i> , <i>receive by lot</i>	<i>λήξομαι</i>	<i>εἴληχα</i>	<i>ἔλαχον</i>
Passive		<i>εἴληγμαι</i>	<i>ἐλήχθην</i>
<i>τυγχάνω</i> , <i>hit a mark</i>	<i>τεύξομαι</i>	<i>τετύχηκα</i>	<i>ἔτυχον</i>
<i>πυνψάνομαι</i> , <i>inquire</i>	<i>πεύσομαι</i>	<i>πέπυσμαι</i>	<i>ἐπυσόμην</i>

V. Verbs in *σκω* appended to the simpler root.

Present.	Future.	Perfect.	Aorist.
<i>γηρά(σκ)ω</i> , <i>grow old</i>	<i>γηράσομαι(σω)</i>	<i>γεγήρακα</i>	<i>ἐγήρασα</i>
<i>ἡβά(σκ)ω</i> , <i>pubescere</i>	<i>ἡβήσω</i>	<i>ἡβήκα</i>	<i>ἡβησα</i>
<i>ἀρέσκω</i> , <i>please</i>	<i>ἀρέσω</i>	( <i>ἀρήρεκα</i> )	<i>ἤρεσα</i>
<i>εὔρισκω</i> , <i>find</i>	<i>εὔρήσω</i>	<i>εὔρηκα</i>	<i>εὔρον</i>
Passive	<i>εὔρεσθῶμαι</i>	<i>εὔρημαι</i>	<i>εὔρέσθην</i>
<i>ἀναλίσκω</i> , <i>spend</i>	<i>ἀναλώσω</i>	<i>ἀνάλωκα</i>	<i>ἀνάλωσα</i>
		<i>ἀνήλωκα</i>	<i>ἀνήλωσα</i>
Passive	<i>ἀναλωσθῶμαι</i>	<i>ἀνάλωμαι</i>	<i>ἀναλώσθην</i>
		<i>ἀνήλωμαι</i>	<i>ἀνηλώσθην</i>
<i>ἀμβλίσκω</i> , <i>miscarry</i>	( <i>ἀμβλώσω</i> )	<i>ἡμβλωκα</i>	<i>ἡμβλωσα</i>
<i>θνήσκω</i> , <i>die</i>	<i>θανούμαι</i>	<i>τέθνηκα</i>	<i>ἔθανον</i>
<i>διάσκομαι</i> , <i>propitiate</i>	<i>διάσομαι</i>		<i>διασάμην</i>
Passive		( <i>ἵλασμαι</i> )	<i>διάσθην</i>
<i>αἰλίσκομαι</i> , <i>am taken</i>	<i>αἰλώσομαι</i>	<i>εἰάλωκα</i>	<i>εἰάλων</i>
		<i>ἦλωκα</i>	<i>ἦλων</i>

VI. Verbs in *σκω* appended to a simpler root reduplicated:

*βρω*-, *βιβρωσκ*-.

Present.	Future.	Perfect.	Aorist.
<i>βιβρώσκω</i> , <i>eat</i>	[ <i>βρώσομαι</i> ]	<i>βέβρωκα</i>	[ <i>ἔβρωσα</i> ]
Passive	( <i>βρωσθήσομαι</i> )	<i>βέβρωμαι</i>	<i>ἐβρώσθην</i>
<i>γιγνώσκω</i> , <i>know</i>	<i>γνώσομαι</i>	<i>ἔγνωκα</i>	<i>ἔγνων</i>
Passive	<i>γνωσθήσομαι</i>	<i>ἔγνωμαι</i>	<i>ἐγνώσθην</i>
<i>τιτρώσκω</i> , <i>wound</i>	<i>τρώσω</i>	?	<i>ἔτρωσα</i>
Passive	<i>τρωσθήσομαι</i>	<i>τέτρωμαι</i>	<i>ἐτρώσθην</i>
<i>μυμνήσκω</i> , <i>put in mind</i>	<i>μνήσω</i>		<i>ἔμνησα</i>
Passive (=remember)	<i>μνησθήσομαι</i>	<i>μέμνημαι</i>	<i>ἐμνήσθην</i>
	<i>μεμνήσομαι</i>		

Present.	Future.	Perfect.	Aorist.
διδράσκω, <i>run away</i>	δράσομαι	δεδράκα	ἔδραν
πιπράσκω, <i>buy</i>		πέπρακα	
Passive	πεπράσομαι	πεπράμαι	ἐπράξην

## VII. Verbs that supply their tenses from other roots.

Present.	Borrowed Root.	Future.	Perfect.	Aorist.
αἰρέω, <i>take</i> , ελ-		αἰρήσω	ἤρηκα	εἶλον
		αἰρεθήσομαι	ἤρημαι	ἤρέξην
εἰπεῖν, <i>say</i> , ἐρ-		ἐρῶ	εἶρηκα	εἶπον, (-α)
Passive		ῤήθήσομαι	εἶρημαι	ἐῤρήξην
		εἰρήσομαι		
ἔρχομαι, <i>go</i> , ελευθ-		ἐλεύσομαι	ἐλήλυθα	ἦλθον
ἐσθίω, <i>eat</i> , ἐδ-, φαγ-		ἔδομαι	ἐδήδοκα	ἔφαγον
Passive			ἐδήδεσμαι	(ἦδίστην)
ἔχω, <i>have</i> , σχ, σχε		ἔξω, σχήσω	ἔσχηκα	ἔσχον
Passive		[μαι] ἔσχημαι		[ἐσχέξην]
Middle		ἔξομαι, σχήσο-		ἐσχόμην
ὁράω, <i>see</i> , ὁπ-, ἰδ-,		ὀψομαι	έώρακα	εἶδον
Passive		ὀφθήσομαι	έώραμαι, ὤμμαι	ᾤφθην
Middle				εἰδόμην
πάσχω, <i>suffer</i> , πηθ-, πενθ-		πέισομαι	πέπονθα	ἔπαθον
πίνω, <i>drink</i> , πε-, πο-		πίομαι	πέπωκα	ἔπιον
Passive		ποθήσομαι	πέπομαι	ἐπόθην
πίπτω, <i>fall</i> , πετ-, πετο-		πεσοῦμαι	πέπτωκα	ἔπεσον
τρέχω, <i>run</i> , δραμ-		δραμοῦμαι	δεδράμηνκα	ἔδραμον
Passive			δεδραμῆσθαι	
φέρω, <i>bear</i> , ἐνεκ-, οἰ-		οἴσω	ἐνήνοχα	ἦνεγκον
Passive		{ ἐνεχθήσομαι	ἐνήνεγμαι	ἦνεχξην
		{ οἰσθήσομαι		
Middle		οἴσομαι		ἦνεγκάμην

## VIII. Verbs in μι whose original root ends in α (like ἴσθημι).

Present.	Future.	Perfect.	Aorist.	Root.
κίχρημι (1), <i>lend</i>	χρήσω	κέχρηκα	ἔχρησα	χρα-
Mid. borrow	χρήσομαι		*ἔχρησάμην	
ὀνίνημι (2), <i>benefit</i>	ὀνήσω		ᾤνησα	ὄνα-
ὀνίναμαι, Mid. to derive advantage.	ὀνήσομαι		{ ὀνήμην, (ησο, &c.) ᾤνάμην, la/er ᾤνήξην	
Pass.			ᾤνήξην	
πίμπλημι (3), <i>fill</i>	πλήσω	πέπληκα	ἔπλησα	πλα-
Mid. {			ἐπλησάμην	(πληθ-
Pass. {			ἐπλήμην	for
πίμ-			(poet.)	other
πλάμαι	πλησθήσο-	πέπλησ-	ἐπλήσθην	tenses)
	μαι	μαι		

Present.	Future.	Perf.	Aorist.	Root.	
πίμπρημι (4), <i>burn</i>	πρήσω	πέπρηκα	ἔπρησα	πρα- (πρηθ- for other tenses) τλα-	
Mid. { πίμ-	{ πρησθήσο- μαι	πέπρησ- μαι	ἐπρήσθη		
Pass. { πρᾶμαι					
[τλήμι] (5) <i>endure</i>	τλήσομαι	τέτληκα	ἔτλην		

On φημί, see Pdm. 69.

*Other forms :*

(1) Inf. κυχράναι. \* ἐχρησάμην = 'I borrowed,' *ion-Attic*.

(2) Inf. Pr. ὀνύαναι.—Aor. Imper. ὀνησο. Opt. ὀναίμην. Part. ὀνήμενος (*Hom.*) [The rest supplied by ὠφέλειν.]

(3) The  $\mu$  in the reduplication of this and the following verb is usually omitted in composition, when a  $\mu$  precedes the reduplication ; e. g. ἐμπίπλωμαι, but ἐνεπιμπλάμην.

Inf. Pr. πιμπλάναι. Impf. ἐπιμπλήν. Inf. Pr. Mid. πίμπλασθαι. Impf. ἐπιμπλάμην.

(4) Exactly like πίμπλημι. Xen. has πιμπράω.

(5) ἔτλην, τλήῃσι, τλώ, τλαίην, τλήναι, τλάς. The word is rare in Attic prose.

(Deponents.)

Present.	Future.	Perf.	Aorist.
ᾄγμαι, <i>wonder</i>	ἀγάσομαι ( <i>Ep.</i> ).		ἠγάσθη ἠγασάμην ( <i>Ep.</i> once <i>Dem.</i> ).
δύναμαι (1), <i>can</i>	δυνήσομαι	δεδύνημαι	{ ἐδυνήθη ἠδυνήθη ἐδυνάσθη ( <i>Ion.</i> and <i>Xen.</i> ). ἠπιστήθη
ἐπίσταμαι (2),* <i>understand</i>	ἐπιστήσομαι		
ἔραμαι, <i>love</i>	ἐρασθήσομαι		ἠράσθη
(ἐράω is the prose form).			
κρέμαμαι (see κρεμάννυμι, Table X).			

*Other forms :*

(1) Moods of Pres. δύν-ασο, -ωμαι, -αίμην, -ασθαι, -άμενος. [δύν-ωμαι, *accentu retracto*.] Imperf. ἐδυνάμην or ἠδυνάμην.

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\* Properly to stand upon (i. e. as having mastered it).

(2) Moods of Pres. ἐπίστ-ω (less commonly -ασο), -ωμαι, -αίμην, -ασθαι, -άμενος. Impf. ἠπιστάμην, 2 sing. ἠπίστω (less commonly -ασο). [ἐπίστωμαι, *accentu retraculo*.]

To these must be added :

(1) χρή, oportet, ἔχρην, or χρῆν, oportebat, χρήσει, oportebit (R. χρᾶ- or χρε-).

	Imper.	Subj.	Opt.	Inf.	Part.
χρή	(none)	χρῆ	χρεῖη	χρήναι	τὸ χρεών

(2) ἀπόχρη, sufficit, Inf. ἀποχρῆν [or -χρῆν], Part. ἀποχρῶν. Imperf. ἀπέχρη, Fut. ἀποχρήσει, Aor. ἀπέχρησε(ν). It also takes some personal forms (as from ἀποχράω), ἀποχρῶσιν, ἀποχρήσουσι(ν). In Mid. ἀποχρήσθαι (= to have enough) is conjugated like χράομαι.

(3) ἐπριάμην, to buy (used by the Attics as Aorist to ὠνέομαι).

	Imper.	Subj.	Opt.	Inf.	Part.
ἐπριάμην	πρίω	πρίωμαι	πριαίμην	πρίασθαι	πριάμενος

#### IX. Verbs in νυμι appended to an impure original root.


Present.	Future.	Perfect.	Aorist.
ἀγνυμι, break	ᾄξω	ἔαγα	ἔαξα
Passive		[ἔαγμα]	(ἔαγην)
δείκνυμι, show (Pdm. 60)			
ζεύγνυμι, bind	ζεύξω	?	ἔζευξα
Passive		ἔζεγμαι	ἔζυγην (ἔζεύχην)
Middle	ζεύξομαι		ἔζευξάμην
μίγνυμι, mix	μίξω	(μέμιχα)	ἔμιξα
Passive	μιχθήσομαι	μέμιγμαι	ἐμίχην, ἐμίγην
οἷγνυμι, οἷω, open	οἷξω	ἔφχα	ἔφχα, οἷξαι
Passive (= am open)		ἔφγμαι	ἐφάχην, οἷχθῆναι
ὀμόργνυμι, wash off		?	ὠμορξα
Passive		?	ὠμόρχην
Middle	ὀμόρξομαι		ὠμορξάμην
πήγνυμι, fix, fasten		πέπηγα (*284)	ἔπηξα
ρήγνυμι, tear	ρήξω	ἔρρωγα (*283)	ἔρρηξα
Passive	ραγήσομαι		ἐρράγην
Middle			ἐρρηξάμην
ῥηνυμι, swear	ῥοῦμαι	ῥώμοκα	ῥμοσα
		ῥωμόσθαι	ῥμο(σ)θῆναι
ῥαλνυμι, destroy	ῥλῶ	ῥάλεκα	ῥλεσα
Middle	ῥλούμαι	ῥωλα (perii)	ῥλόμην

X. Verbs in *ννυμι* appended to a pure original root.

Present.	Future.	Perfect.	Aorist.
<i>ἀμφιέννυμι, put on (clothes)</i>	<i>ἀμφεῶ</i>	(none)	<i>ἡμφίεσα</i>
Middle	<i>ἀμφιέσομαι</i>	<i>ἡμφίεσμαι</i>	
<i>κορέννυμι, satisfy</i>	( <i>κορέσω</i> )	[ <i>κεκόρηκα</i> ]	<i>έκόρεσα</i>
Passive		<i>κεκόρεσμαι</i>	<i>έκορέσθην</i>
<i>σβέννυμι, extinguish</i>	<i>σβέσω</i>		<i>έσβεσα</i>
Passive	<i>σβεσθήσομαι</i>	<i>έσβεσμαι</i>	<i>έσβεσθην</i>
Intransitive	<i>σβήσομαι</i>	<i>έσβηκα</i>	<i>έσβην</i>
<i>στορέννυμι, strew, spread</i>	<i>στορέω</i>	(none)	<i>έστόρεσα</i>
(Comp. <i>στρώννυμι</i> )		<i>έστόρεσμαι</i>	[ <i>έστόρέσθην</i> ]
<i>κεράννυμι, mix</i>	<i>κεράσω (?)</i>	<i>κέκρακα (?)</i>	<i>έκέρᾱσα</i>
Passive		<i>έκράμαι</i>	<i>έκράσθην</i>
		<i>κεκέρασμαι</i>	<i>έκεράσθην</i>
Middle			<i>έκερασάμην</i>
<i>κρεμάννυμι, hang (trans.)</i>	<i>κρεμῶ</i>	?	<i>έκρέμασα</i>
Passive		( <i>κεκρέμαμαι</i> )	<i>έκρεμάσθην</i>
<i>κρέμαμαι, hang (intrans.)</i>	<i>κρεμήσομαι</i>		
<i>πετάννυμι, spread out ;</i>	<i>πετάσω,</i>	[ <i>πεπέτακα</i> ]	<i>έπέτυσα</i>
<i>extend</i>	{ <i>All. πετώ</i>		
Passive		<i>πέπταμαι</i>	<i>έπετάσθην</i>
<i>σκεδάννυμι, scatter</i>	<i>σκεδῶ</i>		<i>έσκεδάσα</i>
Passive		<i>έσκεδάσμαι</i>	<i>έσκεδάσθην</i>
<i>ζώννυμι, gird</i>	<i>ζώσω</i>	[ <i>έζωκα</i> ]	<i>έζωσα</i>
Passive		<i>έζωσμαι</i>	
Middle			<i>έζωσάμην</i>
<i>ρώννυμι, strengthen</i>	<i>ρώσω</i>	?	
Passive	<i>ρώσθήσομαι</i>	<i>έρρώμαι</i>	<i>έρρώσθην</i>
<i>στρώννυμι, strew</i>	<i>στρώσω</i>		<i>έστρωσα</i>
Passive		<i>έστρωμαι</i>	<i>έστρώσθην</i>
Middle			<i>έστρωσάμην</i>
<i>χρώννυμι, color</i>		?	<i>έχρωσα</i>
Passive		<i>κέχρωσμαι</i>	<i>έχρώσθην</i>

## LIST OF NUMERALS.

CARDINALS.	ORDINALS.
1 α' εἷς, μία, ἓν	1 ὁ πρῶτος, η, ον
2 β' δύο	2 δεύτερος, α, ον
3 γ' τρεῖς, τρία	3 τρίτος, η, ον
4 δ' τέσσαρες, τέσσαρα	4 τέταρτος, η, ον
5 ε' πέντε	5 πέμπτος, &c.
6 ς' ἕξ	6 ἕκτος
7 ζ' ἑπτὰ	7 ἑβδομος
8 η' ὀκτώ	8 ὀγδοος
9 θ' ἐννέα	9 ἑνατος (ἑννατος)
10 ι' δέκα	10 δέκατος
11 ια' ἑνδεκα	11 ἐνδέκατος
12 ιβ' δώδεκα	12 δωδέκατος
13 ιγ' τρισκαίδεκα	13 τρισκαιδέκατος
14 ιδ' τεσσαρακαίδεκα	14 τεσσαρακαιδέκατος
15 ιε' πεντεκαίδεκα	15 πεντεκαιδέκατος
16 ις' ἑκκαίδεκα	16 ἑκκαιδέκατος
17 ιζ' ἑπτακαίδεκα	17 ἑπτακαιδέκατος
18 ιη' ὀκτωκαίδεκα	18 ὀκτωκαιδέκατος
19 ιθ' ἐννεακαίδεκα	19 ἐννεακαιδέκατος
20 κ' εἴκοσι(ν)	20 εἰκοστός
21 κα' εἴκοσιν εἷς, μία, ἓν	21 εἰκοστός πρῶτος
22 κβ' εἴκοσι δύο	22 εἰκοστός δεύτερος
23 κγ' εἴκοσι τρεῖς, τρία	23 εἰκοστός τρίτος
24 κδ' εἴκοσι τέσσαρες, ρα	24 εἰκοστός τέταρτος
25 κε' εἴκοσι πέντε	25 εἰκοστός πέμπτος
26 κς' εἴκοσιν ἕξ	26 εἰκοστός ἕκτος
27 κζ' εἴκοσιν ἑπτὰ	27 εἰκοστός ἑβδομος
28 κη' εἴκοσιν ὀκτώ	28 εἰκοστός ὀγδοος
29 κθ' εἴκοσιν ἐννέα	29 εἰκοστός ἑνατος
30 λ' τριάκοντα*	30 τριακοστός

\*  τριάκοντᾱ· τεσσαράκοντᾱ.



## CARDINALS.

31	λα'	τριάκοντα εἰς
32	λβ'	τριάκοντα δύο
	to	to
39	λϛ'	τριάκοντα ἑννέα
40	μ'	τεσσαράκοντα
50	ν'	πεντήκοντα
60	ξ'	ἑξήκοντα
70	ο'	ἐβδομήκοντα
80	π'	ὀγδοήκοντα
90	Ϟ	ἐνενήκοντα
100	ρ'	ἑκατόν
200	σ'	διακόσιοι, αι, α
300	τ'	τριακόσιοι
400	υ'	τετρακόσιοι [τεσσαρ.]
500	φ'	πεντακόσιοι
600	χ'	ἑξακόσιοι
700	ψ'	ἑπτακόσιοι
800	ω'	ὀκτακόσιοι
900	Ϡ	ἐνάκόσιοι (ἐνᾱκ.)
1000	α	χίλιοι, αι, α
2000	β	δισχίλιοι
3000	γ	τρισχίλιοι
4000	δ	τετρακισχίλιοι
5000	ε	πεντακισχίλιοι
6000	ς	ἑξακισχίλιοι
7000	ζ	ἑπτακισχίλιοι
8000	η	ὀκτακισχίλιοι
9000	θ	ἐνακισχίλιοι
10,000	ι	μύριοι
20,000	κ	δισμύριοι
	to	to
100,000	σ	δεκακισμύριοι

## ORDINALS.

31	τριακοστὸς πρῶτος
32	τριακοστὸς δεύτερος
	to to
39	τριακοστὸς ἑννατος
40	τεσσαρακοστὸς
50	πεντηκοστὸς
60	ἑξηκοστὸς
70	ἐβδομηκοστὸς
80	ὀγδοηκοστὸς
90	ἐνενηκοστὸς
100	ἑκατοστὸς
200	διακοσιοστὸς
300	τριακοσιοστὸς
400	τεσσαρακοσιοστὸς
500	πεντακοσιοστὸς
600	ἑξακοσιοστὸς
700	ἑπτακοσιοστὸς
800	ὀκτακοσιοστὸς
900	ἐνακοσιοστὸς (ἐννακοσ.)
1000	χιλιοστὸς
2000	δισχιλιοστὸς
3000	τρισχιλιοστὸς
4000	τετρακισχιλιοστὸς
5000	πεντακισχιλιοστὸς
6000	ἑξακισχιλιοστὸς
7000	ἑπτακισχιλιοστὸς
8000	ὀκτακισχιλιοστὸς
9000	ἐνακισχιλιοστὸς (ἐννακισ-)
10,000	μυριοστὸς [χιλιοστὸς]
20,000	δισμυριοστὸς
	to to
100,000	δεκακισμυριοστὸς

# DIFFERENCES OF IDIOM, GRAMMATICAL HINTS, &C.

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## A. PREPOSITIONS.

### 1. ABOUT.

To be employed <i>about</i> any thing.	ἀμφί τι ἔχειν or εἶναι.
<i>About</i> = nearly (of <i>numerical</i> approximation), ἀμφί or περί with <i>acc.</i> ; ὥς ( <i>conjunct.</i> ).	στρατιώτας ἔπεμψαν ἀμφὶ τοὺς διακοσίους, or ὥς διακοσίους.
<i>About</i> (of approximate time).	περὶ μέσσην τὴν ἡμέραν.
<i>About</i> noon.	ἀμφὶ μέσον ἡμέρας.

### 2. ABOVE (ὑπέρ).

(1) <i>Above</i> = <i>more than</i> , ὑπέρ, c. <i>acc.</i> ; πλέον ἤ.	
<i>Above</i> 100.	πλείους [= πλείονες] or πλείω (neut.) τῶν ἑκατον.
Men who are <i>above</i> 50 years old.	ἄνδρες πλείον τι ἢ πενήκοντα ἔτη γεγονότες ἀπὸ γενεᾶς.
The raven lives <i>above</i> 200 years.	ὁ κόραξ ὑπὲρ τὰ διακόσια ἔτη ζῇ.

(2) *Above* = *beyond* (of degree). See *Beyond*.

### 3. AFTER.

To see any body <i>after</i> a long time.	ιδεῖν τινα διὰ χρόνον.
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### 4. AGAINST.

To avail <i>against</i> any thing.	ισχύειν πρὸς τι.
To assist any body <i>against</i> any body.	βοηθεῖν τινὶ ἐπὶ τινα.

### 5. AMIDST, AMONGST.

<i>Amongst</i> the enemy.	ἐν μέσοις τοῖς πολεμίοις.
To be (have fallen) <i>amongst</i> robbers.	ἐν λησταῖς εἶναι.
<i>Amongst</i> men.	ἐν ἀνθρώποις.

6. AROUND, ROUND. *περί*.—*ἀμφί* (= on both sides).To sit *round* any thing.*κύκλῳ περικαθῆσθαι τι.*To throw a cloak *round* one.*περιβάλλεσθαι ὁρ ἀμπέχεσθαι ἱμάτιον.*To go *round* the city.*(κύκλῳ) περιμέναι τὴν πόλιν.*

## 7. AT.

*At intervals* of five days (= every five days).*διὰ πέντε ἡμερῶν.*To look *at* one object.*εἰς ἓν βλέπειν.*To discharge arrows, &c. *at* an object.*πρὸς τι ἀφίεναι τὰ βέλη.*8. BEFORE. *ἐξ ἐναντίας* (gen.).—*ἐν* (dat.).—*πρὸς, εἰς* (acc.).—*ἐπί* (gen.).—*πρὸς* (gen.).(1) *Locally, πρὸ* (gen.).—*ἔμπροσθεν* ὁρ *ἐπίπρασθεν* (gen.).—*ἐνώπιον* (= in the presence of a person).—*ἐναντίον* (= in the presence of).—*πρὸ τῆς πολέως* (Σύρας, &c.).—*ἔμπροσθεν τῆς Σύρας* (*πρὸς τῇ Σύρᾳ* = close to it).To stand *before* any body.*στῆναι ἔμπροσθέν τινος : προσ-  
στῆναί τινος, στῆναι ἐνώπιόν  
τινος, πρὸς τινος.*To stand *before* a glass.*ἐξ ἐναντίας τοῦ κατόπτρου στῆ-  
ναι.*To speak *before* the people.*λέγειν ἐν τῷ δήμῳ (πρὸς ὁρ εἰς  
τὸν δῆμον).*

= In the presence of.]

*Before* many witnesses.*ἐναντίον πολλῶν μαρτύρων.*To come *before* you (with reference to an assembled body amongst whom a person comes).*εἰς ὑμᾶς εἰσιέναι.*(2) *Temporally, πρὸ* (gen.).—*πρότερον* (gen.).*Before* the war.*πρὸ τοῦδε τοῦ πολέμου.*A year *before* the taking of —.*ἐνιαυτῷ πρότερον τῆς ἀλώσεως.**Before* sunrise.*πρὸ (ὁρ πρότερον) ἡλίου ἀνιόντος  
ὁρ ἀνίσχοντος.*

(πρὶν with Infin.)

*Before* day-break.*πρὶν ἡμέραν γίγνεσθαι.*

(If 'before' introduces a sentence.)

9. BEHIND. ὀπισθεν, gen. (only of *place*).—κατόπιν, gen. (of *place* or *time*).—μετά, acc.—ἐπί, dat. *place* or *time*.—ὑπό (dat.) and ἀντί (only of *place*).

To stand *behind* a tree.

ἀντὶ δένδρου, or ὑπὸ δένδρῳ ἑσθι-  
κέναι (the former = facing it ;  
the latter *under* it for protec-  
tion).

To be *behind* any thing.

ὀπισθεν γίγνεσθαι τινα.

To place oneself *behind* any  
thing.

ἔμπροσθεν ποιεῖσθαι τι (i. e.  
to cause it to be *before* one).

10. BELOW. ὑπό, gen. and dat.—κατά, gen. (so that the object  
*envelopes* or *covers* us). See *Under*.

To be *below* any body.

ἥττω (acc. m.) εἶναι τινα.

To think any thing *below* (be-  
neath) one.

ἀπαξιοῦν τι.

This thing is *below* them.

ἀνάξιον αὐτῶν τοῦτ' εἶναι.

11. BENEATH. See *Below*, *Under*.

12. BESIDE. παρά (dat. of person ; acc. of thing).

To shoot *beside* the mark.

παραμαρτάνειν τοῦ σκοποῦ.

13. BETWEEN. μεταξύ (gen.), ἐν μέσῳ (gen.), ἐν (dat.).

*Between* ourselves.

{ ὥς ἐν ἡμῖν εἰρῆσθαι.  
{ ὥς πρὸς σέ (if one person only is  
addressed).

14. BEYOND. παρά, ὑπέρ (both acc.), μείζον ἢ.

*Above* (beyond) my power.

παρὰ (ὑπὲρ) δύναμιν.

That is *above* the power of man.

τὸ ἔργον ἐστὶ μείζον ἢ κατ' ἀν-  
θρώπον (= the Lat. *major*  
*quam pro* —).

15. BY (of agent) : = BESIDE, vid. πρὸς, dat. = *close by*. τῇ  
πόλει, &c.

Day *by* day (daily) ; year *by* year  
(every year), yearly.

καθ' ἡμέραν : κατ' ἔτος.

To judge a person *by* any thing.

μετρεῖν (metiri) τινα ἔκ τινος.

To stand *by* any body.

παραστήναι τινα.

(BY = NEAR, vid.)

To implore any body *by* the gods. πρὸς τῶν θεῶν.*By* the father's side. πρὸς πατρός.

16. DOWN, κατά, gen. = down into; under.

In compos. κατά. To *fall* down, καταπίπτειν. To *run* down, κατατρέχειν, καταβιβάζειν.

Down (the) hill.

κατὰ (or κάτω) τοῦ ὄρους.

17. FOR,

To fight, brave dangers, &c. *for* any thing. μάχεσθαι (κινδυνεύειν, &c.) ὑπέρ τινος (= on behalf of).A remedy *for* any thing. A *remedy* of any thing (objective, gen.).Laws drawn up *for* this purpose (= to secure these objects.) νόμοι ἐπὶ τούτοις τεταγμένοι.

18. FROM.

To receive any thing *from* any body. λαμβάνειν τι παρὰ τινος.To take an estimate of a person *from* any thing. μετρεῖν (= metiri) τινα ἔκ τινος.FROM (denoting a *cause*). Thus; From thinking so and so, ὥς νομίζειν.

(1) dat.

(2) διὰ with acc.

(3) ἐκ with gen.

To remove any body *from* a magistracy. παρῆναι τινα τῆς ἀρχῆς.

19. IN.

To exceed (surpass, excel) any body *in* any thing. διαφέρειν (= to differ, to be distinguished), τινός τινι (dat. of thing in which one excels —).To delight *in* any thing. ἡδεσθαι τινι.To end *in* any thing. τελευτᾶν εἰς τι.I am poor, rich *in* any thing. ἐνδεής εἰμί (πλουτῶ) τινος.To inquire, &c. *in what way* any thing may be done. πυνθάνεσθαι τίνα τρόπον —.To be shut up *in* a place.To be shut up *into* (eis, acc.) a place.

20. INTO. *eis* (acc.).

With verbs of motion, *ἐν* with the dat. is found instead of *eis* with the Acc. ; “but only with the *Perf.* and *Pluperf.* in Attic writers. The *ἐν* denotes the point to which the motion is directed as *reached* : οἱ ἐν τῇ Ἡραίῳ καταπεφευγότες [but ἐς τὸ Ἡρ. κατέφυγον]. It is only with *τιθέναι* and the like, that *ἐν* occurs (though also *eis*) with all the forms, to denote *rest* as a *result* of the motion.” *Kr.* Ἐν χερσὶ λαβεῖν.

21. NEAR. *ἐγγύς* (gen.). *πλησίον* (gen.).

To be *near* any body. ἐγγὺς or πλησίον εἶναι τινος.  
To put any thing *near* any body. πλησίον ποιεῖν τί τινος.

## 22. OF.

To die *of* disease. νόσῳ τελευτᾶν.

## 23. OFF.

I am *off*. οἴχομαι.  
To be three stadia *off*. τρεῖς σταδίου ἀπέχειν (e. g. τῆς πόλεως).  
To take one's clothes *off*. ἀποδύεσθαι (e. g. shoes).—ἐκδύεσθαι (a garment from which one has to *come out*).  
To take any body's clothes *off*. ἐκδύειν τινά τι.

24. OUT (of). *ἐκ* (gen.).

*Dat.*—also = *cause, motive*. ἐκ (less commonly ἀπό) c. gen.—*ἐκ* (gen.).—διὰ, *acc.*

*Out of* kindness. εὐνοίᾳ.—ὑπ' εὐνοίας.

## 25. ON, UPON.

To spend money *upon* any body. χρήματα ἀναλίσκειν εἰς τινα.  
To sow *upon* stones. εἰς λίθους σπείρειν (a proverb ; sowing usually consisting of putting seed *into* the earth).  
*On* the wing (of an army). ἐπὶ κέρως.  
To look *on* the ground. εἰς γῆν ὁρᾶν.  
All depends *on* you. ἐν σοὶ πᾶν τὸ πρᾶγμα.

26. OVER. *ὑπέρ* (gen.).

## 27. THROUGH.

(1) Of direction from one extremity *through* to the other, *διά* with gen.

To wound any body *through* his breastplate. *διὰ τοῦ θώρακος τιτρώσκειν τινά.*

To flow *through* the country. *ρεῖν διὰ τῆς γῆς.*

(2) Of extension *over* all parts of a surface : *διά* (gen.), *ἀνά* (acc.).

*Through* the whole country. *ἀνὰ πᾶσαν τὴν χώραν.*

(3) OCCASION, CAUSE, &c. See *Out of*.

(In composition, *διά*.)

28. TILL, UNTIL, *μέχρι*, gen.

*Till* sunset.

*μέχρι ἡλίου δυσμῶν* (or *δύνοντος*).

*Till* death.

*μέχρι θανάτου.*

*Till* morning.

*εἰς τὴν ἑω.*

As a temporal conjunction with a sentence : *ἕως, ἕστε, μέχρι* (οὐ),—*πρίν* (prius).

## 29. TO, UNTO.

To conduct *to* — mankind.

*ἄγειν (τινὰ) εἰς ἀνθρώπους.*

Any thing is good for nothing *to* (= compared with) another.

*πρός* with acc.

To look *to* any thing (i. e. to consider it, make it an object).

*βλέπειν πρὸς τι.*

To be brought *to* any body.

*ἐνεχθῆναι παρὰ τινα.*

To come or go back again *to* the beginning.

*αὐθις ἐπὶ τὴν ἀρχὴν ἵεναι πάλιν.*

To go in *to* any body.

*εἰσιέναι παρὰ τινα.*

## 30. TOWARDS.

To be harsh *towards* any body.

*χαλεπὸν εἶναι τινι.*

## 31. UNDER.

*ὑπὸ* (c. acc.), to denote motion towards an object that is above us. — *ὑπὸ* (dat.), of rest beneath (*ὑπὸ ἱματίῳ ἔχειν τι*).

*ὑπὸ δένδρον καταστήναι.*

<i>κατά</i> (c. gen.), if we sink into it.	κατὰ γῆς καταδύναι. καταδύεσθαι κατὰ τοῦ ὕδατος.
<i>Under</i> = in less than, ἐντός (within : c. gen.).	
<i>Under</i> twenty years.	ἐντὸς εἴκοσι ἐτῶν.
<i>Under</i> fifty years old.	ἀνὴρ οὐπω πενήτηντα ἔτη γεγονὼς ἀπὸ γενεᾶς. ἀνὴρ ἔλασσόν τι ἢ πενήτηντα ἔτη γεγονὼς (= <i>somewhat</i> under).
<i>Under</i> = in subjection to.	εἶναι ὑπὸ τινι ἢ ἐπὶ τινι.
<i>Under</i> these circumstances.	ὧδ' ἐχόντων τῶν πραγμάτων.— οὕτως ἐχόντων.—ὅτε ταῦτ' οὕτως ἔχει.—ἐκ τούτων τοιούτων ὄντων.
To be <i>under</i> arms.	ἐν ὅπλοις εἶναι.

## 32. WITH.

To build houses <i>with</i> the saw.	οἰκίας ποιεῖν ἀπὸ πρίονος.
To be angry <i>with</i> any body.	ὀργίζεσθαι τινι (ἐν ὀργῇ ἔχειν ἢ ποιεῖσθαι τινα).

## 33. WITHIN.] ἐντός, Gen. (of time. See UNDER).

## 34. WITHOUT.] ἀνεύ (Gen.). χωρίς (Gen.). ἔξω (Gen.).

<i>Without</i> transgressing the laws.	σὺν τοῖς νόμοις.
<i>Without</i> friends.	φίλων ἔρημος.
<i>Without</i> any right.	παρὰ πάντα τὰ δίκαια.
<i>Without</i> any body's knowledge.	κρύφα ἢ λάθρα τινός. ἀγνοοῦν- τός τις, or by circumlocution with λαμβάνειν τινά.

Often by a negative with particip. ; or by a negative compound.

<i>Without</i> laughing.	οὐ (ἢ μὴ) γελάσας : ἀγελαστί.
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## B. MISCELLANEOUS.

35. Words that modify a substantive (i. e. *attributive* notions) are usually inserted between the article and its substantive, or after the substantive, the article being repeated.

a) Thus: *the men in the town*, would be, in Greek, '*the in the town men*,' or '*the men the in the town*.'

b) In this way the Greeks often use *long attributive notions* where we should use a relative clause: e. g.

*Eng.* Those *who are* in the enjoyment of all earthly blessings, &c.

*Greek.* *The in the enjoyment of all earthly blessings* (persons).

c) The substantive is here usually omitted, when it is *men, things, &c.*; so that the article *often stands alone*, in connection with a substantive governed by a preposition, &c.: e. g. οἱ ἐν τῇ γῇ (*the in the land* =) the inhabitants of the country. οἱ ἐν τῷ τείχεϊ, the men on the wall.

Hence in translating, when an article is followed by some word or words with which it does not *agree*, *read on till you find a substantive with which the article can agree*, connecting the intermediate notions, attributively or otherwise, with this substantive. *If there is no substantive of the kind, understand men or things, &c.*

36. The girl has beautiful hair.      The girl has the hair beautiful.

37. The article is used when a substantive denotes a *class*. Thus *horses, poets, &c.* (when a truth is asserted of the *class*; of *any* horse, &c.), are οἱ ἵπποι, οἱ ποιηταί.

38. It is not possible to —  
I am not able to —

οὐχ οἶόν τε (sc. ἐστίν), with *infin.*  
οὐχ οἷός τε (sc. εἶμι), with *infin.*  
(οἷος is '*such*'). Hence οὐκ εἶμι οἷος ποιεῖν τι = I am not such a one (as) to do it. The τε = *que* is a remains of the old mode of affixing τε as a connecting particle to relatives, &c.

39. The dual is not *always* used for two ; but very often δύο with plural.

40. a) 'Ο ποιῶν = he who does.

'Ο ποιήσας = he who has done, &c.

b) The participle may, of course, be resolved, as in Latin, (1) by a relative clause (with *who, which, that*) ; or (2) by an *adverbial one*, whether *conditional* (if), *adversative* (though), *temporal* (when, after, &c.) :—and often (3) by the *participial substantive* with *in, by, &c.* [ληϊζόμενοι ζῶσιν, *they live by plundering ; raptu vivunt*], and (4) by a *finite verb* connected with the principal verb by *and, &c.* [*'having fallen sick, he died' = 'he fell sick, and died'*].

c) Hence conversely, *relative clauses, adverbial clauses, the participial substantive* (with *in, by, &c.*), a verb preceding another verb, and connected with it by *and*, may often be translated by a *participle*.

41. a) When two opposed notions are connected by an *unemphatic but* (δέ), the first usually takes μέν. Hence prefix μέν to the first of such *opposed* notions, although the English has no *indeed*.

b) Also place the *opposed notions* at the head of their clauses. For instance : arrange '*I like honey, but not wine,*' thus : '*Honey indeed I like, but wine not*' [in Greek it must be : *wine but* (οἶνον δέ), because δέ follows its word].

42. With three others.

*Himself the fourth, τέταρτος αὐτός.*

43. This' (with emphasis).

τοῦτό γε (γέ enclit.). This γέ *emphasizes* the preceding word : it may sometimes be rendered *at least, quite, &c.*

Diagoras.

Διαγόρας γε or δῆ.

44. θεὸς ἡγείσθαι or νομίζειν = deos esse credere, to believe in the existence of the gods.

τοὺς θεὸς ἡγείσθαι or νομίζειν, credere deos esse, quos esse credi solet.

δικην νομίζειν = to observe or practise justice ; to acknowledge there is such a thing.

45. (To have) any thing *a foot long* (broad, deep); or, *of a foot in length* (breadth, depth). (To have any) thing (the) length, breadth, depth of a foot.
46. With A *not* B. 'With A but not (ἀλλ' οὐ) B' (but often καὶ οὐ or οὐ only).
47. A, B, C, D, and E. (1) A, and B, and C, and D, and E.  
(2) both (καὶ) A, and B, and C, and D, and E.  
(3) A, B, C, D.  
That is, in Greek the 'and' is not placed *only* between the two last terms of a series.
48. a) He *evidently* desires. a) He is *evident* desiring, &c. (δῆλός ἐστιν ἐπιθυμῶν).—So φανερός ἐστιν.  
b) It is *just* (fair, &c.) that he should bear the blame of this. b) He is *just* (fair, &c.) to bear the blame of this. δίκαιός ἐστι τούτου τὴν αἰτίαν φέρειν. So ἀξίός ἐστιν (e. g. τοῦ γεγενημένου ἀπολαῦσαι τι ἀγαθόν).
49. To come *with* twenty hoplites. To come *having* (ἔχων) twenty hoplites.  
To walk *with* a stick. To walk *bearing* (φέρων) a stick.
50. I am come *to do it*. I am come *about to do it* (ποιήσων).  
I send a man *to do it*. I send [τὸν] ποιήσοντα.
51. A sort of prophets. μάντεις τινές.
52. Many great men. Many *and* great men.
53. I *say* that it is *not* —. οὐ φημι — εἶναι.  
I *think* it does *not* —. οὐκ οἶμαι — εἶναι.  
I *pretend* it is *not* —. οὐ προσποιῶμαι — εἶναι.
54. I should like to (behold). ἡδέως ἂν θεωσαίμην.
55. I *naturally* desire. πέφυκα ἐπιθυμῆν = (ita natura comparatus sum, ut — concupiscam).  
It is *my nature* to desire.  
I desire by reason of a *natural inclination*.

56. *Who, whom, what* are often *indefinite*: = *any person who, whom; any thing that*. They are then to be translated by  $\delta\varsigma \acute{\alpha}\nu$  with *Subj.* after *Pres.* or *Fut.*; by  $\delta\varsigma$  with *Optative* after the historical tenses (cf. 295).

So, *whatever* =  $\delta \acute{\alpha}\nu, \delta \acute{\alpha}\nu, \delta\sigma\alpha \acute{\alpha}\nu$  with *Subj.* after a principal tense;  $\delta, \delta, \delta\sigma\alpha$  with *Opt.* after an historical tense.

57. The *Aorist* is often translated into English by the *Perfect*. Especially,

- a) The *Aor. Infin.* after *verba putandi et declarandi* has the force of a *præteritum*; and is often translated by the *Perfect*:

$$\phi\eta\sigma\iota \kappa\omicron\iota\eta\sigma\alpha\iota = \begin{cases} \text{he says that he } \textit{did} \text{ it.} \\ \text{he says that he } \textit{has done} \text{ it.} \end{cases}$$

- b) In the statement of *general* truths founded on frequent experience (especially with  $\eta\delta\eta$ ), the *Aor.* is often translated by the *Perfect*.

Men have often been compelled.  $\eta\delta\eta \text{ πολλοὶ ἠναγκάσθησαν}$

58. The *Aorist* has often the force of the *Pluperfect*.

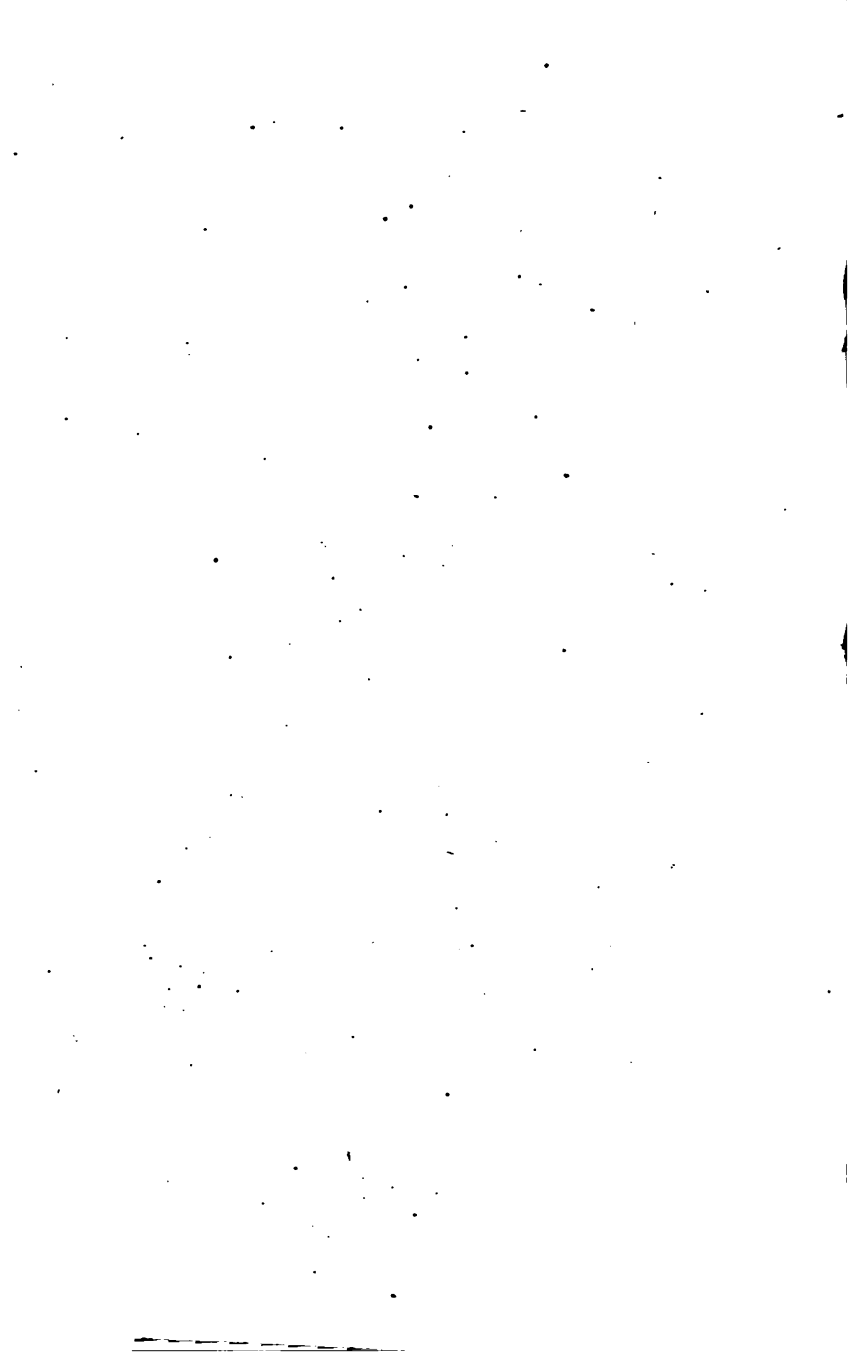
- a) The *Aor.* is *regularly* used (the *Pluperf.* comparatively seldom) after  $\epsilon\pi\epsilon\iota, \epsilon\pi\epsilon\iota\delta\eta, \&c.$

- b) The *Aor. Infin.* is used after an historical tense of a *verbum declarandi et putandi*:

$$\xi\phi\eta \kappa\omicron\iota\eta\sigma\alpha\iota = \begin{cases} \text{he said that he } \textit{did} \text{ it.} \\ \text{he said that he } \textit{had done} \text{ it.} \end{cases}$$

59. Too wise to —.

$\sigma\omicron\phi\acute{\omega}\tau\epsilon\rho\omicron\varsigma \eta \omega\sigma\tau\epsilon$  c. infin. (In Latin, *sapientior quam ut* —).



# INDEX I.

## GREEK AND ENGLISH.

☞ The Roman numerals refer to the Lists of Irregular Verbs, pp. 228-234.—Adjectives in *os* that are followed by 2, are of *two terminations*; i. e. the form in *os* is also used for the feminine.

### A.

'Αβλάβεια (ἀ. βλαβ, short root of βλάπτειν, to hurt), innocence.

{ ἀγαθόν (neut. adj.), advantage.

{ ἀγαθός, good, brave.

ἄγαν (*nimis*), too much; too.

ἀγαπᾶν (= ἀ-εἶν), to love; (with dat. or acc.) to be contented (or satisfied) with.

ἄγγελος, ὁ, messenger.

{ ἄγε (Imperat. of ἄγειν =), *age*, come now.

{ ἄγειν, to lead, carry. ἄγειν ἡσυχίαν, to keep quiet.

ἀγεννής, -ές (ἀ. γεν, root of verbs relating to *production, origin*, &c.), ignoble, low-bred.

ἀγηρῶς, -ων (ἀ. γῆρας, old age), not growing old; immortal, imperishable.

ἀγκών, -ῶνος, ὁ, (bend of the) elbow.

ἀγνυμι, I break (pf. ἔαγα). IX.

ἀγορά, ἡ, market-place (ἀγείρειν, to assemble).

ἄγραφος (ἀ. γράφειν, to write), unwritten.

ἀγρός, ὁ, a field.

ἀγρυπνεῖν (= ἐ-εἶν), to keep awake, to forego sleep (ἀ. ὕπνος, sleep).

ἄγχιους 2, shrewd, clever, quick-witted (ἄγχι, near. νοῦς, mind).

ἀγώγμυς (ἄγειν), that may be conveyed or imported amongst:—hence *current* (of foreign money).

ἄγων, ἀγών-ος, ὁ, contest.

ᾄδειν (αἰδεῖν), to sing.

{ ἀδελφή, ἡ, sister.

{ ἀδελφός, ὁ, brother.

{ ἀδικεῖν (= ἐ-εἶν), to commit injustice; to do wrong.—c. acc. to wrong (ἀ, not. δίκη, justice).

ἀδίκημα, τό, wrong, unjust act.

ἀδικία, ἡ, injustice.

ἄδικος 2, unjust.

{ ἀδυνατεῖν (= ἐ-εἶν), to be unable.

{ ἀδύνατος 2, impossible.

αἰεῖ, always.

αἰκίης, -ές, unseemly, disgraceful.

αἰετός, ὁ, eagle.

ἀηδών, ἀηδόν-ος, ἡ, nightingale.

ἀθάνατος 2, immortal (ἀ. θάνατος, death).

{ 'Αθηναί, Athene (Minerva).

{ 'Αθήναι, -ῶν, αἱ, Athens.

{ 'Αθηναῖος, Athenian.

{ ἀσλῖος, miserable.

{ ἀσλίως, miserably.

ἄσλον, τό, prize.

ἀσπυμεῖν (= ἐ-εἶν), to be dispirited (ἀ, not. θυμός, spirit).

Αἰακός, ὁ, Æacus.

{ Αἰγύπτιος, Egyptian.  
 { Αἴγυπτος, ἡ, Egypt.  
 { αἰδεῖσθαι (= ε-εσθαι,) to reverence.  
 { αἰδώς, ἡ, shame, reverence.  
 Αἰήτης, Æetes (king of Colchis).  
 αἰθήρ, -έρος, ὁ, ether, pure air.  
 αἷμα, αἷματ-ος, τό, blood.  
 αἶξ, αἶγ-ός, ὁ, ἡ, goat.  
 αἰρεῖν (= ε-εἶν), to take. VII.  
 αἶρειν, to raise.  
 { αἰσθάνεσθαι, αἰσθῆσθαι, &c., to perceive. III.  
 { αἰσθησις, εως, ἡ, sensation, perception.  
 { αἰσχιωτός, superl. of αἰσχύρος.  
 αἰσχροκερδής, pursuing gain by base means (αἰσχύρος, base. κέρδος, gain).  
 { αἰσχύρος, disgraceful, base.  
 { αἰσχροῦς, disgracefully.  
 αἰσχύνειν, to shame. MID. αἰσχύνεσθαι, to be ashamed.  
 αἰτεῖν (= ε-εἶν), (τινά τι), to ask.  
 αἰτιᾶσθαι (= ἀ-εσθαι,) to accuse, charge, blame, &c.; τινά τι (rare), ὅτι —.  
 αἰχμάλωτος, ον, prisoner of war.  
 αἶψα, quickly.  
 ἀκάθαρτος, uncleansed, impure (ἀ. καθάρειν, purificare).  
 ἀκμή, point. ο ἡλικίας, the full vigor (or flower) of one's age.  
 ἀκοή, hearing (ἀκούειν).  
 ἀκόλαστος, intemperate; prop. unchastised, unchastened (ἀ. non. κολάζειν, castigare).  
 ἀκούειν, to hear, to listen to; Fut. ἀκούσομαι; Pass. with σ.  
 ἀκούσιος, involuntary.  
 ἄκρα, ἡ, summit.  
 ἀκρατής, -ές, intemperate, immoderate (ἀ. κράτος, strength).  
 ἀκριβής, -ές, accurate.  
 { ἀκροᾶσθαι (= ἀ-εσθαι), to hear, listen to.  
 { ἀκροατής, -ου, ὁ, auditor.

{ ἀκρό-πολις, -εως, ἡ, citadel.  
 { ἄκρος, highest.  
 { ἄκων, -ουσα, -ον, unwilling.  
 { ἀλγεῖν (= ε-εἶν), to feel pain.  
 { ἀλγινός, painful.  
 { ἄλγος, -ους, τό, pain.  
 ἀλείφειν, to anoint, rub.  
 ἀλεκτρυών, -όνος, ὁ, a cock.  
 Ἀλέξανδρος, ὁ, Alexander.  
 { ἀλήθεια, ἡ, truth.  
 { ἀληθεύειν, to speak the truth.  
 { ἀληθής, -ές, true.  
 { ἀληθῶς, truly.  
 ἄλις, enough.  
 ἀλίσκεσθαι, to be taken. V.  
 ἀλκή, ἡ, strength.  
 Ἀλκιβιάδης, -ου, ὁ, Alcibiādes.  
 ἀλλά, but.  
 { ἀλλήλων, of one another.  
 { ἄλλοθεν, from another place.  
 { ἄλλος, -η, -ο, another, alius.  
 { ἀλλότριος (= alienus), others', another's.  
 { ἄλλως, otherwise. ἄλλως τε καί, especially.  
 { ἀλογία, unreasonableness, absurdity (ἀ. non. λόγος, ratio).  
 { ἀλογος (ἀ. λόγος, ratio), irrational, senseless (2 terminations).  
 ἄλς, ἄλός, salt; pl. ἄλες. Note 9.  
 ἄ-λῦπος, without grief or sorrow.  
 ἀλώπηξ, ἀλώπεκ-ος, ἡ, fox.  
 ἄλως, ἡ, halo.  
 ἄλωσ-ις, -εως, ἡ (ἀλο-, simpler root of ἀλίσκ-ομαι), taking, capture.  
 ἄμα (simul), at the same time: also used as a prep. with dat., together with: ἄμα τῇ ἑῷ (at the same time with the dawn =) at day-break; ἄμα τῷ σί-τω ἀκμάζοντι, &c.  
 ἀμασία, ἡ (ἀ. non. μαῖ, short root of μανθάνειν, discere), ignorance.  
 ἄμαξα, ἡ, wagon.

{ ἁμαρτάνειν (1) *errare*, to miss (with gen.); (2) *peccare*, to sin, commit a fault, err.  
ἁμάρτημα, ἁμαρτήματος, τό, error, fault.

ἁμαρτία, ἡ, offence.  
ἁμαυροῦν (= ὀ-ειν), to darken.  
ἀμείνων, better (ἀμεινον as adv.).

{ ἀμέλεια, ἡ, carelessness.  
ἀμελεῖν (= ἐ-ειν), to neglect (gen.—ἀ. μέλει, *cura est*).

ἀμοιβή, exchange, return (ἀμείβεσθαι).

ἄμπελος, ἡ, vine.

ἀμύνειν, to ward off; *Mid.* to ward off from myself; also, to revenge myself on any body (*acc.*); for any thing, ὑπέρ τι-νος.

ἀμφι-έννυμι, I put on; I clothe. x. ἀμφω, both.

ἄν, with Subj., = ἔάν, if. This ἄν, which has *ā*, and can stand as the first word of a clause, must not be confounded with ἄν with *ā*, the *modal* particle, explained in 279.

ἀνα-γινώσκειν, to read. vi.

{ ἀναγκάζειν, to compel.  
ἀναγκαῖος, necessary.  
ἀνάγκη, necessity.

ἀναίδεια, ἡ, shamelessness.

ἀν-αἰσθεῖν, to spend. v.

ἀνα-μένειν, to wait.

ἀνά-παυσις, -εως, ἡ, rest (ἀναπαύεσθαι).

ἀν-αιρεῖν (= ἐ-ειν), to take up, take away, destroy (aor. ἀνείλον). vii.

ἀναρχία (ἀ. ἀρχή), anarchy, licentiousness, ungoverned licence.

ἀνάστρατος 2, ruined, laid waste (of cities and countries): ἀνάστατον ποιεῖν, to destroy utterly, to lay waste (properly, to make the inhabitants rise up and quit.—ἀνά, up. στα-, simpler root of ἵστημι).

ἀνα-τίθημι, ἀνα-τίθεναι, to put up, offer.

ἀναχώρησις, retreat (ἀνά. χωρεῖν, *cedere*).

{ ἀνδρεία, ἀνδρία, ἡ, bravery.  
ἀνδρείος, brave (ἀνήρ, man).  
ἀνδρείως, adv., bravely.

ἀνδρίας, -άντος, ὁ, image or statue (of a man.—ἀνήρ, ἀνδρ-ός).

Ἀνδρόγεως, -ω, ὁ, Androgeus.

ἄνεμος, ὁ, wind.

ἄνευ (gen.), without.

ἀνήρ, ἀνδρ-ός, ὁ, a man. Pdm. 19.

ἄνθος, τό, a flower.

{ ἀνθρώπινος, human; to which humanity is subject: hence (of faults) venial.  
ἄνθρωπος, ὁ, man.

ἀν-ίστημι, -ιστάμαι, to set up, \*

{ ἀνόητος, unintelligent, silly (ἀ, not. νοεῖν, to understand).

{ ἄνοια, ἡ, want of sense, stupidity, folly.

ἀν-οιγνύμαι, ἀν-οίγειν, to open. ix.

{ ἀνομία (ἀ. νόμος, law), lawlessness.

{ ἄνομος 2, lawless.

ἄνοους (= ἄνοος), -οων, senseless, imprudent (ἀ. νοῦς, mind).

ἀντι-λέγειν, to contradict.

ἄνω, above, more inland, beyond (gen.).

ἀνώγειν, τό, upper floor, dining-room (ἄνω, above. γῆ, earth).

{ ἀξιώ-λογος, worth mentioning.  
ἄξιος, worthy (gen.).

{ ἀξιούν (= ὀ-ειν), to think worthy, claim, expect.

{ ἀξίωμα, ἀξιώμα-ος, τό, consideration, reputation, dignity, rank (ἄξιος).

δοιδή, song (ἀείδειν).

ἀπ-άγειν, to lead away.

ἀπαιδευτος 2, uneducated (ἀ. παιδεύειν, to educate. παιδ, root of παῖς, boy).

ἀπ-αλλάττειν, to set free from; *Mid.* to depart from.

\* *Mid.* to stand up, to rise



ἀπαξ, once.

ἅπας, all, whole, altogether.

{ ἀπειθεῖν (ἐ-ειν), to disobey (dat.).  
ἀπειθής, disobedient (ἀ. πεί-  
θειν, to obey).

ἀπ-εἰκάειν, to copy.

ἀπ-εἰμι, Inf. ἀπ-εἶναι, to be absent.

ἀπ-εἰμι, Inf. ἀπ-ιέναι, to go away  
(Pres. with meaning of Fut.).

ἀκείρος 2 (gen.), unacquainted  
with, inexperienced (ἀ. πείρα,  
attempt).

ἀπ-έρχεσθαι, to go away. VII.

{ ἀπ-έχειν, to keep off; to be  
distant from. VII.

{ ἀπ-έχεσθαι (gen.), to abstain  
from. VII.

{ ἀπιστεῖν (= ἐ-ειν), to disbe-  
lieve, distrust.

{ ἀπιστος 2, unfaithful, faithless.  
—suspected (by) (ἀ. πιστός,  
faithful).

ἀπλός, -ούς, simple.

ἀπο-βαίνειν, to disembark; to go  
away. III.

ἀποβάλλειν, to cast away; to  
shed (horns).

ἀπο-βλέπειν, to look upon.

ἀπο-δείκνυμι, ἀπο-δεικνύμαι, to  
show; to appoint.

ἀπο-δέχεσθαι, to receive, accept.

\* ἀπο-δίδωμι, ἀπο-διδόναι, to give  
back, to give, allot.

ἀποθαν-. See ἀποθνήσκ-ειν.

ἀπο-θνήσκειν (-θανοῦμαι, -τέθνηκα,  
-έθανον), to die. V.

ἀπο-κάμνειν, Fut. -καμοῦμαι, -κέ-  
κηκα, -έκαμον (c. partcp.), to  
grow weary. In Aor., to be  
wearied. 317.

ἀποκόπτειν, to cut off.

ἀπο-κρίνεσθαι, to answer.

ἀπο-κρύπτειν, to conceal.

ἀπο-κτείνειν, to kill (κτείνω. f. κτε-  
νῶ. pf. ἔκτονα : later ἔκτακα).

ἀπο-λείπειν, to leave, to quit.

ἀπ-όλλυμι, ἀπ-ολλύναι, to ruin, to  
destroy. IX.

Ἄπολλων, -ωνος, ὁ, Apollo.

ἀπο-λύειν, to dissolve; to acquit.

{ ἀπορεῖν (= ἐ-ειν), to be in  
want.

{ ἀπορος 2, difficult (ἀ, not. πό-  
ρος, passage through).

{ ἀπορρεῖν (= ἐ-ειν), to flow  
from.

{ ἀπορροή, a flowing off, an efflu-  
ence or emanation.

ἀπο-σπᾶν (= ἀ-ειν), to draw away.

ἀπο-στερεῖν (= ἐ-ειν), to deprive  
of.

ἀπο-στρέφειν, to turn away.

ἀπο-σφάττειν, to cut (a man's)  
throat; to slay.

ἀπο-τίσθαι, ἀπο-τιθέναι, to put  
away; Mid. take off; lay  
aside.

ἀπο-φαίνειν, to show; to make;  
to appoint: Mid. declare.

ἀπο-ψύχειν, to dry up.

ἀπρόσβατος 2, inaccessible (ἀ.  
πρός, to. βα-, simpler root of  
βαίνειν, to go).

ἀπτεσθαι, to touch (gen.).

ἄρα; (interrogative.)

ἄρα, ἰγίτ'ur, therefore.

ἀργαλέος, troublesome.

{ ἀργύρεος, (made) of silver;  
silver (adj.).

{ ἀργύριον, τό, silver money; mo-  
ney.

ἄργυρος, ὁ, silver.

\* Ἀρειος πάγος, Mars' hill (the  
hill on which the court of the  
Areopagus sat); the hill of the  
Areopagus.

ἀρετή, ἡ, virtue.

ἀριθμός, ὁ, number.

ἄριστος, best.

ἄρκτος, ὁ, ἡ, a bear.

ἄρμα, ἄρματ-ος, τό, chariot.

ἀρνεῖσθαι (= ἐ-εσθαι), Dep. Pass.,  
to deny.

ἀρπάζειν, to seize, plunder, carry  
off.

ἄρρην, -εν, male.

\* *Id. to ...*

ἀπρί, just now.

ἄρτιος, -α, -ον, even (opp. *odd*) ;  
of an even number.

ἄρτοπώλης, breadseller, baker  
(ἄρτος, bread, loaf. πωλεῖν,  
to sell).

ἄρτος, ὁ, bread.

ἄρχειν (gen.), to rule over, to  
be master of ; to begin.

ἄρχεσθαι (gen.), to begin.

ἀρχή, ἡ, beginning, commence-  
ment ; commencing-point.

ἀσέβεια, ἡ, impiety.

ἀσεβεῖν (= ἐ-ειν), to be guilty  
of impiety (σέβειν, *venerari*).

ἀσέβημα, τό, an impiety, or  
impious act.

ἀσθένεια, ἡ, weakness.

ἀσθενεῖν (= ἐ-ειν), to be weak,  
to be ill.

ἀσθενής, -ές, weak (ἀ. σθένος,  
strength).

ἀσκέειν (= ἐ-ειν), to practise.

ἀσπάλθος, ὁ, the aspalathus (a  
prickly shrub).

ἀσπίς, ἀσπίδ-ος, ἡ, shield.

ἀστραπή, ἡ, lightning.

ἀστράπτειν, to lighten.

ἄστρον (*astrum*), star.

ἄστυ, τό, city.

ἀ-σύνετος 2, stupid.

ἀσφαλής, -ές, firm (ἀ. σφάλ-  
λεσθαι, to stumble).

ἀτέλεια (ἀτελής), exemption (from  
public burdens : *immunitas*.—  
ἀ. τελεῖν, to pay).

ἀτιμάζειν, to despise (ἀ. τιμή,  
honor).

ἀτιμία, ἡ, dishonor.

Ἀττική, ἡ, Attica.

ἀτυχεῖν (= ἐ-ειν), to be un-  
successful or unfortunate  
(ἀ. τυχ, short root of τυγχά-  
νειν, to hit [a mark, &c.], to  
obtain. τύχη, fortune).

ἀτύχημα, τό, misfortune.

ἀτυχής, -ές, unfortunate.

ἀτυχία, ἡ, misfortune.

ἀδ, again ; on the other hand.

αὔρις, again.

αὐλός, ὁ, flute.

αὔρος, dry.

αὐτός, -ή, -ό, self : but αὐτοῦ, -ῆ,  
-όν, *ejus, ei, eum*.—So in pl.

αὐχὴν, αὐχένος, ὁ, neck.

ἀφ-αιρεῖσθαι (= ἐ-εσθαι) τινά τι,  
to deprive of, take away. Cf.

αἰρεῖν in VII.

ἀφανής, -ές, unseen, unknown.  
(ἀ. φαν, short root of φαίνειν,  
to show).

ἀφανίζειν, to cause to disap-  
pear. ὡς τὴν γῆν, to cover it.

ἄφθονος (ἀ. φθόνος, envy), abun-  
dant (there being so much, that

none need *envy* another).

ἀφ-ίημι, ἀφ-ιέναι, to let go.

ἀφ-ικνεῖσθαι (= ἐ-εσθαι), to  
come. III.

ἀφ-ίστημι, ἀφ-ιστάναι, to put a-  
way, to turn aside from.—Aor.

2, ἀποστῆναι (*deficere*), to revolt  
from, desert from.—Aor. 1, ἀπο-

στήσας = to make to revolt.

ἄφρων, foolish.

ἀχάριστος 2, ungrateful (ἀ. χά-  
ρις, *gratia*).

ἄχθεσθαι, to be indignant.

Ἀχιλλεύς, -έως, ὁ, Achilles.

ἄχρηστος 2, useless (ἀ. χρά-εσθαι  
= χρῆσθαι).

## B.

Βάθος, -ους, τό, depth.

βαθύς, -εῖα, -ύ, deep.

βαίνειν, to go. III.

βαλανεῖον, bath, public bath (i. e.  
bathing-room).

βάλλειν, to throw. 317. 371.

βάπτ-ειν, to dip.

βάρβαρος, barbarian.

βασιλεύειν, to be a king, to  
reign.

βασιλεύς, -έως, ὁ, king.

βασιλισσά, ἡ, queen.

βέβαιος 3 and 2, firm.

{ βέλτιστος, best.  
 { βελτίων, ον, better.

βία, ἡ, violence.

{ βιβλίον, τό, book.  
 { βιβλιο-πώλης, bookseller (πω-  
 { λεῖν, to sell).

{ βίος, ὁ, life.

{ βίος, livelihood.

{ βιοῦν (= ε-εἰν), to live.

{ βλαβερός, injurious.

{ βλάβη, ἡ, injury.

{ βλάπτειν, to injure, to hurt.

βλέπειν, to look at.

{ βοήθεια, ἡ, help.

{ βοηθεῖν (= ε-εἰν), to help (dat.).

{ βοηθητικός, ready or able to help.

βομβεῖν (= ε-εἰν), to hum, buzz.

βορρᾶς, -ᾶ, ὁ, Boreas, the north wind.

{ βόσκειν, to feed.

{ βόσκημα, τό (βόσκειν), fed or  
 { fattened beast: pl. cattle (as  
 { fed for the butcher).

{ βούλεσθαι, to wish.

{ βουλεύειν, to deliberate, ad-  
 { vise; Mid. to advise oneself.

{ βουλή, ἡ, advice, council, se-  
 { nate.

βοῦς, ὁ, ἡ, ox. Pdm. 29.

βραδύς, -εῖα, -ύ, slow.

βροντᾶν (= ᾶ-εἰν), to thunder.

βροτός, mortal.

βωμός, ὁ, altar.

## Γ.

γάλα, τό, milk. Note 9.

γαλή, weasel.

{ γαμεῖν (= ε-εἰν), to marry.

{ γάμος, ὁ, marriage.

γάρ, for (stands after the first word of the sentence).

γαστήρ, ἡ, belly. 183. Pdm. 19.

γαυροῦν (= ὀ-εἰν), to make proud;  
 Mid. exult in, be proud of.

γέ (quidem, certe), at least.—Of-  
 ten only adds *emphasis* to the  
 word it follows.

γεγραμμένος, written (perf. part.  
 of γράφειν).

{ γελᾶν (= ᾶ-εἰν), to laugh.

{ γέλως, -ωτος, ὁ, laughter.

{ γενναῖος, of noble birth.

{ γενναίως, with spirit, bravely,  
 { nobly; with fortitude.

{ γένος, γένους, τό, kind, race.

{ γέρας, τό, honorary privilege,  
 { reward.

{ γέρων, -οντος, ὁ, old man.

γευεῖν, to cause to taste; Mid.  
 to taste (gen.).

{ γεωμέτρης, -ου, ὁ, geometer  
 { (γῆ, earth. μετρεῖν, to mea-  
 { sure).

{ γῆ, ἡ, the earth.

{ γῆινος, of earth, of brick.

{ γῆρας, τό, old age. 192.

{ γηράσκειν, γηρᾶν (= ᾶ-εἰν),  
 { to grow old.

γίγνεσθαι\* (fieri), to become, to  
 be formed.

γινώσκειν, to know. vi.

γλυκύς, -εῖα, -ύ, sweet.

γλῶττα, ἡ, tongue.

γνώμη, ἡ, opinion, mind.

{ γόης, ητος, juggler.

{ γοητευ-εἰν, to juggle.

γονεῖς, ὁ, parent (γεν, root of verbs  
 denoting *procreation, origin*).

{ γράμμα (for γράφ-μα), τό, let-  
 { ter; pl. (littera), a letter.

{ γραμματεὺς, ἑως, ὁ, scribe.

{ γράφειν, to write, to draw up  
 { (a law).

{ γραφεὺς, ἑως, ὁ, painter.

Γρύλλος, ὁ, Gryllus.

{ γυμνάζειν, to exercise (γυμνός,  
 { naked).

{ γυμναστική (fem. adj.: under-  
 { stand τέχνη, ars), gymnas-  
 { tics.

\* γίγνομαι, γενήσομαι. { γεγένημαι } , ἐγενόμην.  
 γέγονα

{ *γυναικεῖος*, belonging to women.  
 { *γυνή*, ἡ, woman. R. *γυναικ-*.  
 Note 9.

## Δ.

*Δαίμων*, *δαίμων-ος*, ὁ, ἡ, deity, divinity.

*δάκνειν*, to bite. III.

{ *δακρύειν*, to weep.

{ *δάκρυον*, τό, a tear.

*δακτύλιος*, ὁ, ring.

*δέ* (*aulem*), but (stands after the first word of the sentence).

*δεῖ* (*oportet*), it is necessary.

*δεῖδεν*, to fear [Perf. *δέδοικα* and *δέδια*; Aor. *ἔδεισα*].

{ *δειλία*, cowardice, timidity.

{ *δειλός*, timid, cowardly.

*δεῖν* (= *έ-ειν*), to want; to need: to bind. *Δέω*, *I bind* (not *δέω*, *I want*) mostly contracts *εο* and *εω* into *ου*, *ω*.

{ *δεινός* (*δεῖδ-ειν*, to fear), fearful, terrible, dreadful.

{ *δεινώς*, terribly.

*δεῖσθαι* (= *έ-εσθαι*), to want, need (gen.).

*δέκα*, ten.

*δέλεαρ*, *δελέατ-ος*, τό, bait.

*Δελφοί*, Delphi.

*δένδρον*, τό, tree. Note 9.

*δέον*, τό (*id quod oportet*, sc. *facere*), duty.

*δεσπότης*, -ου, ὁ, master.

*δεῦρο*, hither.

*δέχεσθαι*, Dep. Mid., to receive; also, of receiving.

*δή*, with an imperative, emphasizes it, = pray, I beg. It also occurs with numerals, pronouns, adverbs, &c. *πολλοὶ δή*, *νῦν δή*, &c.

*δησεν*, namely, *scilicet*.

{ *δηλός*, evident. *δηλός εἰμι ποιῶν*

*τι*, I manifestly do something.

{ *δηλοῦν* (= *ό-ειν*), to make evident.

{ *δημαγωγός* (*δήμος*, people. *ἀγειν*, to lead), demagogue.

{ *δημοκρατία*, ἡ, democracy (*δήμος*. *κρατεῖν*, to be strong; to rule).

{ *δήμος*, ὁ, people, democratical constitution.

{ *Δημο-σθένης*, -ους, ὁ, Demosthenes.

{ *δημοσίᾳ*, in one's public character or life.

*δημιουργός*, ὁ. See Vocab. 22.

*δήπου* (*opinor*), I imagine, I suppose.

*δήτα*, certainly.

*δι-άγειν*, to carry through; live.

*διάδημα*, τό, diadem (*διά*. *δεῖν*, to tie).

*δια-λέγ-εσθαι*, to converse (dat.).

*δια-λύειν*, to dissolve.

*δια-μένειν*, to remain.

*δια-νέμειν*, to distribute.

*διάπλους*, ὁ, a passage (across) (*διά*. *πλεῖν*, *navigare*).

*δια-πράττειν*, to effect.

*δι-άρθρωσις*, -εως, ἡ, articulation (of a joint.—*ἄρθρον*, joint).

*δια-σπείρειν*, to scatter.

*δια-τελεῖν* (= *έ-ειν*), to complete, to continue.

*δια-τίθημι*, *δια-τίθεναι*, to put in order, to dispose (a person).

{ *δια-φέρειν*, to differ (from any thing or person, *τινός*); hence to excel, to surpass (gen.) VII.

{ *δια-φορά*, ἡ, difference (of colors, shade): also, difference = *dispute*, &c.

*δια-φθείρειν*, to corrupt, to destroy.

*διαφωνεῖν* (= *έ-ειν*), to sound apart; hence, to dissent from, disagree (*διά*. *φωνή*, voice).

{ *διδάκτος* (*διδάσκειν*), capable of being taught, that can be taught.

{ *διδάσκαλος*, ὁ, teacher.

{ *διδάσκειν*, to teach.

*διδράσκειν*, to run away. VI.

δίδωμι, δίδοναι, to give.

διηγέισθαι (ἐ-εσθαι), to go through  
relate, narrate (διὰ, through.  
ἡγεῖσθαι, to lead).

δι-ίστημι, δι-ιστάναι, to separate.

{ δίκαιος, just.

{ δικαιοσύνη, ἡ, justice.

{ δικαίως, justly.

{ δικαστής, -οῦ, ὁ, judge, juror.

{ δίκη, ἡ, justice, a cause or trial.

Διογένης, -ους, ὁ, Diogenes.

Διονύσος, ὁ, Bacchus.

δι-ορύττειν (lit. to dig through =)  
to break into (a house).

διπλός, -οῦς, double; double-  
minded.

δῖς, bis, twice.

δίσκος, m. quoit, discus.

δισ-μύριοι, twenty thousand.

δίχα (gen.), apart from.

διψῆν (= ἀ-ειν), to be thirsty, to  
thirst. 346.

διώκειν, to pursue.

{ δοκεῖν (= ἐ-ειν), to seem, think.

{ δοκεῖ, (1) videtur; (2) placet,  
visum est.

δοκιμάζειν, to test, to prove.

δολοῦν (= ὁ-ειν), to deceive, en-  
trap (δόλος, trick, deceit).

δόξα, opinion, credit, honor, glory.

{ δουλεύειν, to be the slave of,  
be willing.

{ δούλος, ὁ, slave.

{ δουλοῦν (= ὁ-ειν), to enslave;  
Mid. to subject to myself.

δράν (= ἀ-ειν), to do, act.

δρόμος, ὁ, running, race-course.

δρόμῳ θεῖν (of a charge of in-  
fantry =) to charge at double  
quick time; to rush to the  
charge (θεῖν = currere).

{ δύναμις, ἡ, power.

{ δύνασθαι (δύναμαι), posse. πολὺ,  
τοσούτον, &c. δύνασθαι (=  
multum, tantum, &c. posse),  
to have much (so much, &c.)  
power.

{ δυνατός, possible, powerful.

δύσνοος, -ους, ill-disposed (to any  
body); disaffected (to —, or  
towards —). (δύς, ill. νοῦς,  
mind).

δυσόρρητος, passionate (δύς, ill.  
ὀργή, anger).

{ δυστυχεῖν (= ἐ-ειν), to be un-  
fortunate (δύς, ill. τυχή, short  
root of τυχεῖν, to hit [a  
mark]).

{ δυστυχία, misfortune.

δῶρον, τό, gift.

## E.

Ἐάγω-, see ἄγνυμι.

ἐάν (with Subj.), if.

ἐάν (= ἀ-ειν), to permit.

ἐαρ, ἔαρος, τό, spring.

{ ἐγγύθεν, from near, near.

{ ἐγγύς, near.

ἐγείρειν, to awaken.

ἐγκλημα, τό, charge, accusation  
(ἐγ-καλεῖν).

{ ἐγκράτεια, self-control.

{ ἐγκρατής, -ές, continent (ἐν, in.  
κράτος, strength. κρατεῖν, to  
be strong.)

ἐγρήγορα, I am awake. Cf. 388.

ἐγχειρίζειν (ἐν. χεῖρ, hand), to  
put into the hands; (τί τινα)  
to hand over.

ἐγχελευς, -υος, ἡ, eel.

ἐγχώριος, national, native (ἐν.  
χώρα, country).

ἐγώ, I. Pdm. 41.

ἐθέλειν, to wish, be willing.

ἐθίζειν, to accustom.

ἔθνος, -ους, τό, nation.

ἔθος, -ους, τό, custom.

εἰ, if; (in a question), whether.

εἶδος, εἶδους, τό, form.

εἴθε (with Opt.), O that.

εἰκάειν, to liken.

εἰκεῖν, to yield.

εἰκῇ, rashly, inconsiderately.

εἰκότως, adv., naturally.

εἰκών, εἰκόν-ος, ἡ, statue.

εἶδον. See αἰρεῖν (= εἶ-ειν). VII.

εἰμί, εἶναι, to be.

εἰμι, ἰέναι, to go. Pres. = I will go.

εἰργεῖν (gen.), to shut out.

εἰσ-βάλλειν, (1) to throw into; (2) intrans. to fall into. 317. 371.

εἴσω-εἰμι, εἰσ-ιέναι, to go into.

εἴτα, then, and then.—next.

εἴτε—εἴτε, sive—eive, whether—  
or.

εἴωθα, I am accustomed.—ἐξί-  
έκας (gen.), far. [ζειν. \*384.

ἐκαστος, -η, -ον, each.

ἐκατέρωθεν, on both sides.

ἐκ-βάλλειν, to throw out. See  
βάλλειν.

ἐκ-δίδωμι, -διδόναι, to put forth,  
to publish (a book).

ἐκεῖνος, -η, -ο, that, he.

ἐκκλησία, ἡ, assembly (ἐκ. καλεῖν,  
to call: root κλα, κλη).

ἐκ-κόπτειν, to cut out; cut off.

ἐκ-πέμπειν, to send out.

ἐκτός, without (gen.).

Ἔκτωρ, -ορος, ὁ, Hector.

ἐκών, -οὔσα, -όν, willing.

ἐλαιον, oil.

ἐλάττων, less, fewer.

ἐλαύνειν, to drive. III.

ἐλαφος, ἡ, stag.

ἐλάχιστος, least, shortest.

ἐλέγχειν, to examine, correct.

{ ἐλευθερία, ἡ, freedom, liberty.

{ ἐλεύθερος, free.

{ ἐλευθεροῦν (= ὀ-ειν), to make  
free, liberate.

ἐλέφας, ὁ, elephant.

ἐλθεῖν (ἥλθον, Aor. of ἔρχομαι).  
VII.

ἐλκύειν and ἔλκειν, to draw [Fut.  
ἔλξω; Aor. ἔλκυσα, Inf. ἐλκύν-  
σαι; Aor. Pass. ἐλκύνσθην;  
Perf. Mid. or Pass. ἐλκυσμαι].

{ Ἑλλάς, -άδος, ἡ, Hellas.

{ Ἕλληγν, -ηγνος, ὁ, a Greek.

{ Ἑλλησποντος, ὁ, the Helles-  
pont.

{ ἐλπίζειν, to hope, expect.

{ ἐλπίς, -ιδος, ἡ, hope.

ἐμ-βάλλειν, to throw or fling in;

(2) (intrans.), to fall in or  
upon = to charge. 317. 371.

ἐμ-βιοῦν (ὀ-ειν), to live in or at.

ἐμβροχίζω, to catch in a noose.

ἐμ-μένειν (lit. to remain in); to  
abide by (treaties); to observe,  
or not to transgress (laws).

ἐμπεδος, firm, lasting, secure (ἐν,  
in. πέδον, solid ground).

ἐμπλεως, n. ὦν, full (gen.).

ἐμποδών (ἐν, in. πούς, ποδός,  
foot), adv. in the way of (dat.).

οἰεῖναι τι, to be in the way of  
(or a hindrance to) any thing.

ἐμ-ποιεῖν, to cause. οἰ τί τι, to  
cause any thing to any body,  
or in any body.

ἐμ-πόριον, the mart; (at Athens)  
the custom-house (ἐν, in. πόρος,  
passage.—ἐμπορος, merchant).

ἐμ-φράττειν, to block up, to bar

{ ἐμ-φύειν, to implant. [(a port).

{ ἐμ-φυτεύειν, to implant.

{ ἐναντίος, opposite.

{ ἐναντιοῦσθαι (= ὀ-εσθαι), to  
oppose, Dep. Pass.

ἐνδεῖα, ἡ, want (ἐν. δέω, I need).

ἐν-δείκνυμι, ἐν-δεικνύναι, to show.

ἐν-δύειν, to put on.

ἐν-εδρεύειν, to lie in wait for, plot  
against (acc.—ἐν. ἔδρα, seat).

ἐνεκα, (propter) for the sake of;  
on account of (gen.).

{ ἐνθα, there.

{ ἐνθάδε, hither.

{ ἐνθεν, whence.

ἐνθυμείσθαι (= ἐ-εσθαι), Dep.  
Pass., to consider, think (ἐν.  
θυμός, mind).

ἐνιαυτός, ὁ, year.

{ ἔτιοι, some.

{ ἐνίοτε, sometimes.

ἐν-ίστημι, ἐν-ιστάναι, to put into.

{ ἔννατος, ninth.

{ ἐννέα, nine.

ἐνταῦθα, here, hither (also, in *eum locum*).

ἐν-τέλλειν, -εσθαι, to commission, command, enjoin.

ἐν-τίθειμι, ἐν-τίθεναι, to put in, instil. ἔντομον, insect (ἐν, in. τεμ, root of τέμνειν, to cut).

ἐντός, within (gen.).

ἐν-τυγχάνειν, to fall in with (dat.); to meet. IV.

{ ἐνυπνιάζειν (ἐν. ὕπνος), to dream.  
{ ἐνύπνιον, τό, dream.

ἐξ-άγειν, to carry further out, extend.

ἐξ-αλείφειν, to wipe off, expunge.

ἐξ-αμαυροῦν (= ὀφειν), to obscure utterly.

ἐξ-απατᾶν (= ἁ-ειν), to deceive utterly (completely).

ἐξ-εἶναι, licere, ἐξ-εστι, licet, it is lawful, in one's power, one may.

ἐξ-εἶμι, ἐξ-ίεναι, to go out.

ἐξ-εἶπον (Aor.), ἐξ-εἵπειν, to utter.

ἐξ-ετάζειν, to examine.

ἐξῆς, in order.

ἐξ-ισοῦν (= ὀφειν), to make equal (isos, equal).

ἔοικα, I am like. 384.

ἐπ-άγειν, to bring on.

{ ἐπ-αινέειν (= ἑ-ειν), to praise.

{ ἔπ-αινος, ὁ, praise.

Ἐπαμινώνδας, -ου, ὁ, Epaminondas. ἐπάν (ἐπήν), = ἐπεὶ ἄν, c. subj., when, after.

ἐπεὶ, when, since, after : = else, otherwise.

ἐπειδάν (= ἐπειδὴ ἄν), c. subj., when, after.

ἐπειδή, since, because, when.

ἐπιεν, to be busily engaged in; in prose only in comp. (περιέπειν, διέπειν, &c.); Aor. Act. ἔσπον not used in Att. prose; Mid. ἔπομαι, to follow [Impf. εἰπόμεν; Fut. ἐψομαι; Aor. ἐσπόμην, ἐφεσπόμην; Inf. σπέσθαι; Imp. σποῦ, ἐπίσπου].

ἔπειτα, then.

ἐπ-έρχεσθαι, to come to. VII.

ἐπι-βοηθεῖν (= ἑ-ειν), to come to the assistance of (dat.).

ἐπι-βουλεύειν, to plot against; have a design against (dat.).

ἐπι-γράφειν, to inscribe.

ἐπι-δείκνυμι, ἐπι-δεικνύναι, to show boastfully; show off for display.

ἐπι-διώκειν, to pursue.

ἐπι-εικής, -ές, fair, equitable, reasonable.

{ ἐπιθυμῶν (= ἑ-ειν), to desire (ἐπί. θυμός, mind).

{ ἐπιθυμία, ἡ, desire.

ἐπιλανθάνεσθαι, to forget. IV.

{ ἐπιμέλεια, ἡ, care (ἐπί. μέλει, cura est).

{ ἐπιμέλειομαι, -εῖσθαι, to care for (gen.).

{ ἐπιμελητής, superintendent, inspector: οἱ τοῦ ἐμπορίου ἐπιμεληταί, the custom-house officers.

ἐπίνοια, ἡ, device (ἐπί. νοῦς).

{ ἐπιорκεῖν (= ἑ-ειν), to swear falsely (ἐπί. ὄρκος, oath).

{ ἐπίορκος, ὁ, perjured.

ἐπι-πίπτειν, to fall upon. VII.

ἐπιρρύτος 2, flowing in or to; well watered.

ἐπί-σημος, distinguished, famous.

ἐπι-σκοπεῖν (= ἑ-ειν), to look upon.

{ ἐπ-ίστασθαι, to know how; to understand.

{ ἐπιστήμη, ἡ, knowledge.

{ ἐπιστήμων 2 (gen.), acquainted with.

ἐπιστολή, ἡ, epistle (ἐπί. στέλλειν, to send).

ἐπι-τάττειν, to entrust to.

ἐπι-τελεῖν (= ἑ-ειν), to accomplish.

ἐπι-τίθειμι, ἐπι-τίθεναι, to put upon.

ἐπι-τρέπειν, (1) to entrust to; (2) to permit, to give up to.

{ ἐπιχειρεῖν (= ἐ-εἰν), c. dat., to put the hand to something (ἐπί. χεῖρ, hand).

ἐπιχειρήμα (ἐπιχειρήματ-ος), τό, attempt.

ἐπομαι. Comp. ἔπω.

ἐπ-όμνυμι, to swear by. ix.

ἔπος, -ους, τό, word: pl. epic poetry.

ἐπώζειν (ἐπί, on. ὦν, egg), to sit; to be sitting.

ἐρᾶν (= ἀ-εἰν), to love.

{ ἐργάζεσθαι, to work, perform.

{ ἐργαστήριον, τό, workshop.

{ ἐργάτης, laborer, cultivator.

{ ἔργον, τό, work, action.

ἐρείδω, to prop; to lean against.

ἔρεσθαι. I.

{ ἐρίζειν, to contend with.

{ ἔρις, -ιδος, ἡ, contention.

ἔρμαιον, a windfall, a godsend: a lucky discovery (supposed to be sent by Hermes).

{ ἐρμηνεύς, interpreter.

{ Ἑρμῆς, -οῦ, ὁ, Hermes, Mercury.

ἐρρῶμένος, strong.

ἐρυμα, -ατος, τό, defence.

ἔρχεσθαι, to go, come. vii.

ἔρως, -ωτος, ὁ, love.

ἐρωτᾶν (= ἀ-εἰν), to ask.

ἐσήγησις, ἡ, introduction (ἐς. ἡγεῖσθαι, to lead).

ἐσθῆς, -ῆτος, ἡ, dress.

ἐσθίειν, to eat.

ἐσθλός, noble, good.

ἐσπλους (= ἔσπλος), ὁ, the entrance to a harbor (ἐς. πλεῖν, navigare).

ἔσπε, until.

ἔσχατος, last, extreme.

ἕτερος, the other; alter.

ἔτι, besides, moreover, still.

ἔτος, -ους, τό, year.

εὖ, well. εὖ πράττειν, to be doing well; to be prosperous. εὖ ποιεῖν, to confer benefits on (benefacere, prodesse).

Εὐβοία, ἡ, Eubœa.

εὐ-γενής, of high birth.

{ εὐδαιμονεῖν (= ἐ-εἰν), to be fortunate (εὖ. δαίμων, deity).

{ εὐδαιμονία, ἡ, happiness.

{ εὐδαιμονίζειν, to account happy.

{ εὐδαιμόνως, fortunately.

{ εὐδαίμων, -ονος, fortunate, happy.

εὐδοκιμεῖν (= ἐ-εἰν), to be celebrated, honored, popular (εὖ. δοκ-, root of δοκεῖν, videri).

{ εὐεργεσία, ἡ, beneficence.

{ εὐεργετεῖν (= ἐ-εἰν), to benefit, confer benefits on (εὖ. ἔργον, work).

εὐήθης, simple, foolish (εὖ, well. ἥθος, character).

εὐςυς, adv., immediately.

εὐκλεία, ἡ, fame, good report.

εὐ-λαβεῖσθαι (= ἐ-εσθαι), Dep. Pass., to be cautious, to be ware of;—to reverence (εὖ, well. λαβ, short root of λαμβάνειν, to take).

εὐμενῶς, in a friendly way; kindly.

εὖνοος, εὖνους 2, well-disposed; kind; kindly-disposed (to a person). (εὖ, well. νοῦς).

εὐπετῶς, adv., easily (εὖ, well.

πετ-, root of πίπτειν = πέ-πειν, to fall).

Εὐριπίδης, -ους, ὁ, Euripides.

εὐρίσκειν, to find. v.

εὐρύς, -εῖα, -ύ, broad.

{ εὐσεβεῖν (= ἐ-εἰν), to reverence (εὖ. σέβειν, venerari).

{ εὐσεβής, -ές, pious.

{ εὐτυχεῖν (= ἐ-εἰν), to be fortunate or prosperous.

{ εὐτυχής, -ές, fortunate (εὖ, well. τύχη, fortune).

{ εὐτυχία, ἡ, good fortune.

{ εὐχ-εσθαι, to pray.

{ εὐχή, ἡ, prayer, request.

εὐψυχία, spirit, courage (εὖ, well. ψυχή, spirit).

ἐφόδιον, τό, travelling money. (ἐπί, for. ὁδός, road).



**ἔχειν**, to have ; c. inf., to be able.

**ἔχω** has root **έχ-** ; the rough breathing is changed into the smooth, whilst the **χ** remains ; but *returns*, when it disappears : hence *fut.* **ἔξ-ω** (with *aspirate*).  
**οὕτως ἔχειν** (= *ita se habere*), to be so affected or disposed ;  
**εὖ or καλῶς ἔχειν** (= *bene se habere*), to be well ; to be well off : for any thing, **τινός**. VII.

**ἔχθρος**, hostile : used *substantively*, = an enemy.

**ἕως**, as long as ; until.

**ἔως, -ω, ή**, dawn, morning.

## Z.

**Ζῆν** (= **ά-ειν**), to live. 346.

**ζηλοῦν** (= **ό-ειν**), to emulate ; to pursue emulously (**ζήλος**, emulation).

{ **ζημία, ή** (*damnum*), hurt, loss, injury, calamity.

{ **ζημοῦν** (= **ό-ειν**), to punish.

**ζητεῖν** (= **έ-ειν**), to seek.

{ **ζωή, ή**, life.

{ **ζῶον, τό**, animal :

{ **ζωτόκος**, viviparous (**τεκ, τοκ**, short roots of **τίκτειν**, to give birth to).

{ **ζωός**, alive.

## H.

**ἥ** (in questions), cf. K. 344. 5.

**ή, or, than ; ή—ή, aut—aut.**

**ήβη, ή**, youth.

{ **ηγείσθαι** (= **έ-εσθαι**), to lead, to think.

{ **ηγεμών, όνος, ό, ή**, leader.

{ **ήδεσθαι**, to rejoice.

{ **ήδέως, adv.** pleasantly, gladly.

{ **ήδονή, ή**, pleasure.

{ **ήδύς, -εία, -ύ**, sweet, pleasant.

**ήδη**, already, at once ; before now.

**ήθος, -ους, τό**, habit, character, disposition.

**ήκιστα**, least of all.

**ήκω**, I am come ; **ήξω**, will come.

**ήλιότις, (-τητος), ή**, silliness.

{ **ήλικία, ή**, age.

{ **ήλικος**, as great as.

**ήλιος, ό**, sun.

{ **ήμέρα, ή**, day.

{ **ήμεροδρόμος, ό**, courier (**δραμ**, root used to supply the tenses of **τρέχω, curro**).

**ήμερότης, ήμερότης, ή**, tameness.

**ήν, c. subj., if.** (= **έάν**.)

**ήνικα**, when.

**Ἥρα, ή**, Hera or Juno.

**Ἡρακλῆς, -έους, ό**, Hercules (201).

**ήρως, -ως, ό**, hero.

**ήσθαι**, to sit. Pdm. 71.

**ήσσον** (later Att. **ήττον**), less.

{ **ήσυχάζειν**, to be quiet, still.

{ **ήσυχία**, quietness, &c. **ήσυχίαν ἔχειν or ἄγειν**, to remain quiet, to keep quiet.

{ **ήσυχος 2**, quiet.

{ **ήττα, ή**, defeat.

{ **ήττᾶσθαι** (= **ά-εσθαι**), to be defeated ; to be inferior to (gen.).

## Θ.

**Θάλασσα, Σάλαττα, ή**, sea.

**θάλλειν**, to bloom.

**θάνατος, ό**, death.

**θάπτειν**, to bury.

{ **θάρραλέως, adv.**, boldly.

{ **θάρρειν** (= **έ-ειν**), to be of good courage ; **θ. τινι**, to have confidence in ; **θ. τινα**, not to be afraid of a person ; **θ. τι**, to endure (not to fear) something.

{ **θάρρουντως**, confidently.

**θᾶπτον**, more quickly (neut. of compar. adj.). 391.

**θαυμάζειν**, to wonder, wonder at, admire, be surprised at. **θ. τινά or τι** = to admire : **τινός**,

to be surprised or wonder at (mostly with blame).

Θεά, ἡ, goddess.

Θεᾶσθαι (= ἀ-εσθαι), Dep. Mid., to behold.

Θεῖν (= ἐ-εῖν), to run.

{ Θεῖον, τό, deity.

{ Θεῖος, godlike, divine.

Θέλγειν, to charm, soothe.

Θεμέλιον, τό, foundation (Θε, short root of τῆσθαι).

Θεμιστοκλῆς, -έους, ὁ, Themistocles (201).

Θεός, ὁ, God.

{ Θεραπεία, ἡ, care.

{ Θεραπεύειν, to honor, pay court to.

{ Θερίζειν, to reap.

{ Θέρπος, -ους, τό, summer.

Θεσσαλός, Theessalian.

Θῆβαι, αἱ, Thebes.

Θήγειν, to whet, to sharpen.

Θῆλυς, -εια, -υ, female.

{ Θῆρ, -ός, ὁ, wild beast.

{ Θῆρα, chase, hunting. Θῆραν ποιεῖσθαι, to hunt.

{ Θηρεύειν, to hunt.

{ Θηρίον, (any) wild beast: also, τὰ θηρία = game, any beast that is hunted.

{ Θηριώδης (θηρίον. εἶδος), brutish.

Θῆς, θη-ός, ὁ, paid laborer.

θησαυρός, ὁ, treasure.

Θησεύς, -έως, ὁ, Theseus.

θητὸς, mortal (θηα, root of θνήσκειν).

θρίξ, τριχός, ἡ, hair.

θυγάτηρ, -τρος, ἡ, daughter. 183.

{ θύειν, to sacrifice.

{ θῦμα (θύματ-ος), τό, sacrifice, offering.

θυμός, ὁ, mind.

θύρα, ἡ, door.

θύρσος, ὁ, a thyrsus.

θύσια, ἡ, sacrifice (θύειν).

## I.

{ ἰᾶσθαι (= ἀ-εσθαι), Dep. Mid., to heal, cure.

{ ἱατρός, ὁ, physician.

ἰδέα, ἡ, appearance.

{ ἰδία, privately; in one's private character or life.

{ ἴδιος, one's own.

ἰδρύειν, to build.

ἰδρώς, -ῶτος, ὁ, sweat.

{ ἱέρεια, ἡ, priestess.

{ ἱερεύς, -έως, ὁ, priest.

{ ἱερὸν, τό, victim, temple.

{ ἱερός, sacred to (gen.).

ἵημι, ἰέναι, to send forth; to emit; to utter. Pdm. 67.

{ ἱκανός, sufficient, able.

{ ἱκανῶς, sufficiently, adequately.

{ ἱκέτης, -ου, ὁ, suppliant.

{ ἱκνεῖσθαι (= ἐ-εσθαι). See ἀφικνεῖσθαι.

ἱκτίνος, ὁ, kite.

ἱλεως, -ων, merciful, propitious.

ἱμάτιον, τό, garment; especially the outer garment, *pallium*.

ἵνα, (1) where; (2) in order that; that.

{ ἵππεύς, -έως, ὁ, horseman, horse-soldier.

{ ἵππος, ὁ, horse; ἡ, cavalry.

ἴσος, equal.

ἵστημι, ἱστάναι, to place. For the meaning cf. 396.

{ ἰσχύειν, to be strong, to avail.

{ ἰσχυρός, strong.

{ ἰσχυρῶς, severely.

ἰχθύς, -ύος, ὁ, fish.

ἵχνος, -ους, τό, track, trace.

## K.

καθαίρειν, to purify.

καθ-έ(ε)σθαι, to sit down. Fut. καθ-εδοῦμαι.

καθ-εύδειν, to sleep.

καθ-ῆσθαι, to sit down. Pdm. 71.

α.

T.

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ἀ-εσσαι), to acquire ;

α = *possideo*.

α kill ; usually ἀπο-

ός, ό, comb.

ός, τό (κτᾶσθαι), pos-

found.

ός, -ού, dicer, gambler.

ός, a die, cube.

ός, ale.

ός, goblet.

ός, to be master of (gen.).

ός, Quirinus.

ός, having authority. κύριός

ός, εἰν τι, I have a right to

ός, to butt.

ός, Cyrus.

ός, ό, ή, dog. Note 9.

ός, to hinder.

ός, dumb.

#### Δ.

ός, ό, hare.

ός, μόγιος, ό, Lacedæmonian.

ός, fut. ίσω), to kick (at).

ός, εἰν (= έ-είν), to talk.

ός, 2, talkative.

ός, εἰν, to take, receive. iv.

ός, υπρός, brilliant, bright.

ός, ρύνειν, to brighten ; Mid.,

ός, brighten (something of my

ός, xii).

ός, εἰν, to be concealed from.

ός, ξ, λάρνακ-ός, ή, chest, coffin.

ός, ή, lioness.

ός, (1) to say, tell,—call. (2)

ός, collect.—Aor. Pass. έλέχθην

ός, έλέγην : also to read (what

ός, is written) out to another.

ός, ών, λειμών-ός, ό, meadow.

ός, πειν, to leave ; leave behind

ός, Aor. έλιπον : Perf. λέλοιπα].

ός, ων, λέοντ-ός, ό, lion.

ός, εως, ό, people. Att. decl.

καθίστημι, -ιστάναι, to establish.  
καί, and, even: καί—καί, both—  
and (et—et).

καιρός, new.

καιρός, the right time, season:  
εἰς καιρόν, at the right time;  
opportunely.

κακία, ἡ, vice, flaw.

κακίζειν, to worst (κακός, bad).

κάκιον, worse (as adv.): neut.

adj. from κακίων, comp. of  
κακός.

κακός, bad, wicked, cowardly.

κακότης, ἡ, wickedness.

κακουργεῖν (= ἐ-εἰν), acc., to do  
evil to; to harm; to ravage.

κακούργος, ὁ, evil-doer.

κακοῦν (= ὀ-εἰν), to treat ill,  
hurt; to injure or ravage (a  
country).

κακῶς, adv., badly, ill.

καλεῖν (= ἐ-εἰν), to call, name.

Καλλίας, -ου, ὁ, Callias.

{ κάλλος, -ους, τό, beauty.

καλοκάγαθία, ἡ, rectitude, hono-  
rability (καλοκάγαθος =  
καλὸς καὶ ἀγαθός).

καλός, beautiful, honorable, good.

καλῶς, adv., well, honorably.

καλύπτειν, to cover, hide, &c.

κάμηλος, ὁ, ἡ, camel.

κάμνειν (= laborare), to toil; to  
be suffering or ill. III.

καὶν, even if = καὶ ἐάν.

καρδία, ἡ, heart.

καρπός, ὁ, fruit; wrist.

κάρτα, very.

καρτερία, ἡ, endurance; patience.

Καρχηδών, -όνος, ἡ, Carthage.

καταγέλῃν (= ἀ-εἰν), to laugh at  
(gen.).

καταδύειν, to go down.

κατακλαίειν, to bewail.

κατακλείειν, to shut.

κατακρύπτειν, to hide.

καταλείπειν, to leave behind.

καταλύειν, to loosen, dissolve, de-  
stroy.

καταμεθύσκειν, to make drunk  
Fut. -μεθύσω.

καταμένειν, to remain behind (in  
a country).

κατανοεῖν (= ἐ-εἰν), to perceive,  
to discover.

καταπηδᾶν (= ἀ-εἰν), to leap  
down.

καταπλήττειν, to astonish.

κατασκάπτειν, to dig down.

κατασκευάζειν, to prepare.

καταστρέφ-εσθαι, to overthrow  
(for oneself); to subdue, to  
conquer.

κατατείνειν, to stretch tight.

κατατίσῃμι, -τίσῃναι, to lay down.

καταφλέγειν, to burn up.

καταφρονεῖν (= ἐ-εἰν), to despise  
(gen.).

καταφυγή, ἡ, refuge.

κατέχειν, to restrain.

{ κατηγορεῖν (= ἐ-εἰν), to ac-  
cuse.

{ κατηγορος, ὁ, accuser (κατά  
ἀγορά, assembly, market-  
place).

κάτω, below.

κείμεναι, κεῖσθαι, to lie down; (of  
a law) κεῖσθαι = to be enacted.  
Pdm. 71.

κελεύειν, to order, bid.

{ κενοδοξία, vain-glory; vanity  
(κενός, empty. δόξα, opinion,  
glory).

{ κενός, empty, groundless, vain.

κέντρον, τό, prick, sting.

κεράννυμι, κερανύναι, to mix.

κέρας, τό, horn. Pdm. 20.

{ κερδαίνειν, to gain; [Perf. κε-  
κέρδακα.]

{ κέρδος, -ους, τό, gain.

κεφαλή, ἡ, head.

κηδεσθαι, to care for (gen.).

κήπος, ὁ, garden.

κήρός, ὁ, wax.

{ κήρυξ, -ύκος, ὁ, herald.

{ κηρύττειν, to proclaim (by a  
herald).

{ κινδυνεύειν, to be in danger ; to incur or brave danger.

{ κίνδυνος, ό, danger.

κισσός, κιττός, ό, ivy.

κλαίειν, to weep.

{ κλείειν, to shut (Perf. pass. κέκλεισμαι and κέκλειμαι).

{ κλεῖστρον, bolt, bar.

κλέπτειν, to steal (Fut. κλέψω and κλέψομαι ; κέκλοφα. Aor. 2. Pass. ἐκλάπην).

κλίνειν, to bend.

κοῖλος, hollow.

{ κοινός, common : τὸ κοινόν, commonwealth.

{ κοινωνία, ή, communion, participation (τινός).

κόκκος, ου (granum), the seed (of a pomegranate, &c.).

κόκκυξ, κοκκυγ-ος, ό, cuckoo.

κολάζειν, to chastise, punish.

{ κολακεύειν, w. acc., to flatter.

{ κόλαξ, κολακ-ος, ό, flatterer.

κόλπος, ό, bosom.

κομίζειν, to bring.

κοπτειν, to cut.

κόραξ, κόρακ-ος, ό, crow or raven.

κόρη, damsel.

Κορίνθιος, ό, Corinthian.

κοσμεῖν (= εἶναι), to adorn, to order or arrange (harmoniously).

κοῦφος, light.

κράζειν, to cry out [Fut. κεκράξομαι], κέκραγα.

κράνος, -ους, τό, helmet.

{ κρατεῖν (= εἶναι), gen., to have power over ; to prevail, conquer.

{ κράτος, -ους, τό, strength.

κρέας, τό, flesh.

κρείσσω or (later) κρείττων, more powerful, better. Note 13.

{ κρίνειν, to judge.

{ κριτής, -ου, ό, judge.

Κροῖσος, ό, Cræsus.

κρόταφος, ό, temple.

κρύπτειν, to conceal, hide.

κτᾶσθαι (= ἀ-εσθαι), to acquire ; κέκτημαι = possideo.

κτείνειν, to kill ; usually ἀποκτείνειν.

κτεῖς, κτενός, ό, comb.

κτῆμα, -ατος, τό (κτᾶσθαι), possession.

κτίζειν, to found.

{ κυβευτής, -ου, dicer, gambler.

{ κύβος, ό, a die, cube.

κύκλος, circle.

κύπελλον, τό, goblet.

κυριεύειν, to be master of (gen.).

Κυρίνος, Quirinus.

κύριος, having authority. κύριός εἰμι ποιεῖν τι, I have a right to do it.

κυρίττειν, to butt.

Κῦρος, ό, Cyrus.

κύων, κυνός, ό, ή, dog. Note 9.

κωλύειν, to hinder.

κωφός, dumb.

# Λ.

Λαγώς, -ώ, ό, hare.

Λακεδαιμόνιος, ό, Lacedæmonian.

λακτίζειν (fut. ἴσω), to kick (at).

{ λαλεῖν (= εἶναι), to talk.

{ λόλος 2, talkative.

λαμβάνειν, to take, receive. IV.

{ λαμπρός, brilliant, bright.

{ λαμπρύνειν, to brighten ; Mid., to brighten (something of my own).

λανθάνειν, to be concealed from.

## IV.

λάρναξ, λάρνακ-ος, ή, chest, coffin.

λέαινα, ή, lioness.

λέγειν, (1) to say, tell,—call. (2)

to collect.—Aor. Pass. ἐλέχθη and ἐλέγην : also to read (what is written) out to another.

λειμών, λειμών-ος, ό, meadow.

λείπειν, to leave ; leave behind

[Aor. ἔλιπον : Perf. λέλοιπα].

λέων, λέοντ-ος, ό, lion.

λεώς, ό, people. Att. decl.

λήθη, obliviousness, forgetfulness.

ῥηρεῖν (= ἔειν), to talk nonsense.

ῥηρος, (mere) talk, (mere) nonsense; after which πρὸς = to, i. e. in comparison of.

ῥηστής, -οῦ, ὁ, robber.

λίαν, very.

λίθος, ὁ, stone.

λίμην, ἡ, marsh, lake.

λίμος, ὁ, hunger.

λόγος, ὁ, word, speech, reason.

λοιδορεῖν (= ἔειν), to scold, rail at (Mid. c. dat.).

λοιμός, ὁ, plague, pestilence.

λοιπός (λείπ-ειν), remaining.

λού-ειν, to wash; Mid., to wash (myself or some one belonging to me).

λουτρόν, bath.

λόφος, ὁ, crest.

λυγρός, sad.

λύειν, to loose, dissolve; repeal (a law); break (a truce); dismiss (an assembly).

λύκος, ὁ, wolf.

Λυκοῦργος, ὁ, Lyncurgus.

λυμαίνεσθαι (acc.), to abuse, maltreat.

ῥλυπεῖν (= ἔειν), to distress.

ῥλύπη, ἡ, sorrow, grief.

λυσιτελεῖν (= ἔειν), dat., to be useful to (λύειν, to solve. τέλος, end, object).

λωποδύτης, ου, cutpurse, footpad (properly a filcher of clothes).

ῥώπος, or -η, robe, mantle. δύ-ειν, to get into).

ῥφών, better. Note 13.

### M.

Μάθημα, τό, thing learnt, lesson (μαθ-, short root of μανθάν-ειν, discere).

μαθητής, ου, ὁ, a disciple, pupil.

μάκαρ, -αρος, happy.

Μακεδονία, ἡ, Macedonia.

Μακεδονικός, Macedonian.

Μακεδών, -όνος, ὁ, a Macedonian.

μακρός, long.

μαλακός, soft.

ῥμύλιστα, most, especially.

ῥμᾶλλον, more, rather (potius).

μανθάνειν, to learn. IV.

μανία, ἡ, madness.

μάντις, -εως, ὁ, prophet.

ῥμαρτυρεῖν (= ἔειν), μαρτυρεσθαι, to bear testimony.

μάρτυς, -τυρος, ὁ, witness.

μάχαιρα, hunting-knife; cut-lance (short sword).

μάχεσθαι, to fight. Fut. μαχοῦμαι (= μαχέσομαι). Aor. ἐμαχεσάμην. Perf. μεμάχημαι.

μάχη, ἡ, battle.

μέγας, -άλη, -α, great.

μέγεθος, -ους, τό, greatness; magnitude.

μέγιστος, sup. of μέγας, great.

μέθη, ἡ, drunkenness.

μεθ-ίημι, μεθ-ιέναι, to let go.

μεθύειν, to be drunk.

μείζων, comp. of μέγας, great.

Note 13.

μειράκιον, τό, boy, lad (of about fourteen).

μέλας, -αινα, -αν, black.

μέλει, it concerns; cura est (dat. of pers., gen. of thing).

ῥμέλι, -ιτος, τό, honey.

ῥμέλιττα, ἡ, a bee.

μέλλειν, to be about (or, be going) to.

μέλος, -ους, τό, limb; song.

μέμφεσθαι, c. acc. to blame; c. dat. to reproach.

μέν—δέ (indeed),—but.

μένειν, to remain; c. acc. to await; wait for.

ῥμερίζειν, to divide.

μέριμνα, ἡ, care.

μέρος, -ους, τό, part.

{ μεσημβρία, ἡ, mid-day (μέσος, middle. ἡμέρα, day).  
 { μέσος, middle.  
 μεστός, full (gen.).  
 { μεταβάλλειν, to change.  
 { μεταβολή, ἡ, change.  
 μεταδίδωμι, -διδόναι, to give a share of (gen.).  
 μεταξύ, between (gen.).  
 μεταπέμπειν, to send for.  
 μετατίθημι, -τιθέναι, to change; transpose.  
 μετέχειν, to share in, take part in (gen.).  
 μέτοικος, ὁ, resident-foreigner.  
 { μετρεῖν (= εἶναι), to measure.  
 { μετρίως, adv., moderately.  
 { μέτρον, τό, measure.  
 μέχρι, until; as prep. up to.  
 μή, not. On μή. μή οὐ, after expressions of fear, cf. K. 318.7.  
 μηδαμοῦ, nowhere; μ. εἶναι, to be of no value.  
 μηδαμῶς (nequaquam), by no means.  
 Μήδεια, ἡ, Medea.  
 μηδείς, -εἷς, -έν, no (one), nobody.  
 μηδέποτε, never.  
 μῆν, -νός, ὁ, month.  
 μήποτε, never.  
 μήπω, not yet.  
 μηρός, thigh.  
 μήτε—μήτε, neither—nor.  
 μητήρ, -τρος, ἡ, mother. 183.  
 { μηχανᾶσθαι (= ἀεσθαι), Dep. Mid., to contrive, devise.  
 { μηχανή, contrivance.  
 { μιάειναι, to pollute.  
 { μιᾶρός, unclean, impure, abominable (of persons).  
 μικρός, small; μικρῶ (by) a little: μικροῦ, within a little; almost.  
 { μμείσθαι (= ἐεσθαι), to imitate.  
 { μιμητής, οὗ, ὁ, imitator.  
 Μίνως, -ω, ὁ, Minos.  
 μισεῖν (= ἐεῖν), to hate.

{ μισθός, ὁ, reward; pay.  
 { μισθωτός (mercenarius), hiring; a mercenary.  
 μνᾶ, ᾰς, ἡ, mina.  
 { μνημεῖον, monument.  
 { μνήμων, -ονος, of retentive memory.  
 μοῖρα, ἡ, fate; share.  
 μόλις, with difficulty.  
 { μοναρχία, ἡ, monarchy (μόνος, only. ἀρχή, government).  
 { μόνον, only.  
 { μόνος, alone.  
 μόριον, part, portion.  
 { Μοῦσα, ἡ, a Muse.  
 { μουσική, ἡ, music (sc. τέχνη).  
 μυελός, ὁ, marrow.  
 μῦθος, ὁ, tale, legend.  
 μυκτήρ, μυκτήρ-ος, ὁ, nostril, trunk (of elephant).  
 μυρίος, innumerable.  
 μωρός, foolish, a fool.

## N.

{ Ναυμαχία, ἡ, sea-fight (μάχη, battle).  
 ναῦς, ἡ, ship.  
 ναύτης, ου, sailor.  
 ναυτικός, nautical: ναυτικόν, a fleet; a navy.  
 νεανίας, -ου, ὁ, a youth.  
 { νέμειν, to divide, distribute, or allot [Fut. νεμῶ and νεμήσω: Aor. ἐνεῖμα: Perf. νενέμηκα: Aor. Pass. ἐνεμήσθην and -έσθην].  
 { νέμεσις, εως, ἡ, just-resentment; hence, avenging-fate.  
 { νέος, young.  
 { νεοττεύειν (or νεοσσεύειν), to hatch its young; to breed. (We may translate it to build its nest, since we should rather refer to that preparatory act.)  
 { νεότης, young bird (pl. young ones).



ναός, -ός, ὁ, temple.

νῆ, yes, by — (in swearing).

νησος, ἡ, island.

{ νικᾶν (= ἀ-ειν), to conquer.

{ νικη, ἡ, victory.

νίφει, it snows.

νόησις, -εως, ἡ, intellectual faculty, intellect (νοεῖν, to perceive).

{ νομίζειν, to think.

{ νόμισμα, τό, coin, money.

{ νομοθετεῖν (= ἐ-ειν), to legislate; to make laws.

{ νομοθέτης, ου, ὁ, lawgiver (νόμος, law. θε-, original root of τιθέναι, ponere).

{ νόμος, ὁ, law.

νόος = νοῦς, ὁ, reason; intelligence; mind: ἐν νῷ ἔχειν (in animo habere), to purpose, intend.

{ νοσεῖν (= ἐ-ειν), to be sick.

{ νόσος, ἡ, disease.

νύκτωρ (adv.), by night.

νῦν, νυνί, now.

νύξ, νυκτ-ός, ἡ, night.

### Ξ.

Ξένος, ὁ, stranger, guest, host.

Ξενοφῶν, -ῶντος, ὁ, Xenophon.

ξίφος, -ους, τό, sword.

### Ο.

\*Ὀβολός, οὐ, ὁ, an obolus (a small coin).

ὄδε, ἦδε, τόδε, this.

ὁδός, ἡ, way, road.

ὀδούς, ὀδόντ-ος, ὁ, tooth.

ὀδύρεσθαι, to mourn.

ὅθεν, whence.

οἷ, whither.

οἶδα (= νομῖ), I know. Pdm.

70.

οἶεσθαι, to think.

{ οἰκεῖν (= ἐ-ειν), to dwell.

οἰκείος, belonging to; own; intimate.

οἰκέτης, -ου, ὁ, domestic; servant.

οἰκησις, -εως, ἡ, dwelling.

οἰκία, ἡ, house; family.

οἰκίδιον, small house, house.

οἰκίζειν, to colonize.

οἰκοδομεῖν (= ἐ-ειν), to build (a house). (δέμειν, to build).

οἶκος, ὁ, house.

οἰκτεῖρειν, w. acc., to pity.

οἶμαι, I think. It is used instead of the longer form οἶομαι: principally when inserted parenthetically; = opinor, credo. See οἶεσθαι.

οἶνος, ὁ, wine.

ὄϊς, ὄϊος, ὁ, ἡ, sheep.

οἶχεσθαι, to depart: οἶχομαι = abii.

{ ὀλιγαρχία, oligarchy (ἀρχή, government).

{ ὀλίγος, little. ὀλίγοι, few.

ὀλλυμι, ὀλλύναι, to destroy. IX.

ὅλος, whole, complete, perfect.

ὀλοφύρεσθαι, to pity.

ὅλως (omnino), at all; altogether — in general.

\*Ὅμηρος, ὁ, Homer.

{ ὁμιλεῖν (= ἐ-ειν), c. dat., to associate with.

{ ὁμιλία, ἡ, intercourse with.

ὁμνύειν, to swear. See ὁμνυμι, IX.

ὁμοίως, in like manner.

{ ὁμολογεῖν (= ἐ-ειν), to agree with, admit (ὁμός [poet.], same. λέγειν. λόγος).

ὁμολογία, confession, concession.

ὁμόνοια (ὁμός. νοῦς), concord, unity.

{ ὀνειδίζειν, Fut. -σω, to reproach (τί τινι).

{ ὀνειδος, -ους, τό, reproach.

Ονήτωρ, Onētōr, prop. name.

ονίνημι, ονινάναι, to benefit.

{ ὄνομα, -ατος, τό, name.

{ ὀνομάζειν, to name.

ὄνος, ὁ, ἡ, ass.

ὄντως, really (ὄντ-, root of ὦν, being).

ὄνυξ, ονυκ-ος, ὁ, claw, talon.

{ ὀξύρροπος (ὀξύς. ῥέπειν, vergere), quick.

{ ὀξύς, -εία, -ύ, sharp, sour; quick, hasty.

ὄπη, whither, where.

ὀπίσω, back.

ὀπλή, hoof.

{ ὀπλίτης, -ου, ὁ, heavy-armed soldier, hoplite.

{ ὄπλον, τό, weapon.

ὄποι, whither.

ὀποίος, qualis, of what sort.

{ ὅποσονοῦν, how great soever, how long soever. [Since it means of what magnitude soever, it may sometimes mean however short.]

ὀπόσος, quantus, as great as.

ὀπότεν, c. subj., when.

ὀπότε, when, since.

ὀπου, where.

ὀπως, how, that.

ὀρᾶν (= ὁρ-εῖν), to see, look.

{ ὀργή, ἡ, anger.

{ ὀργίζεσθαι, Dep. Pass., to be angry (dat.).

ὀρεξίς, -εως, ἡ, a longing after; a yearning for (ὀρέγεσθαι, to seek for; to desire).

Ὀρέστης, ου, ὁ, Orestes.

{ ὀρθός, straight, right.

{ ὀρθοῦν (= ὁρ-εῖν), to make straight.

ὀρίζειν, to fix, limit, define.

ὀρκος, ὁ, oath.

ὀρμᾶν (= ὁρ-εῖν), to rush.

{ ὀρνιθο-θήρας, -α, ὁ, bird-catcher (θηρᾶν, to chase).

{ ὄρνις, -ίς, ὁ, ἡ, bird.

ὄρος, -ους, τό, mountain.

{ ὀρυγμα, τό, pit (fovea).

{ ὀρύττειν, to dig [Fut. ὀρύξω :

Perf. ὀρώρυχα (with Att. redupl.) : Perf. Mid. or Pass.

ὀρώρυγμα].

ὄσιος, holy.

ὄσος, as great as, as much as; after demonstratives, as.

ὀστέον, -οῦν, τό, bone. [who.

ὅστις, ἥτις, ὁ τι, or ὅ, τι, whoever,

ὀσφρησις, -εως, ἡ, (sense of) smell

(ὀσφρε, shorter root of ὀσφραίνεσθαι, to smell).

ὄταν, c. subj., when (= ὅτε ἄν).

ὄτε, when.

ὅτι, that, because.

οὐ, not.

οὐδ, where.

οὐδαμῇ, nowhere.

οὐδέ, not even (ne—quidem).

οὐδεῖς, -εμία, -έν, no (one).

οὐδέποτε, never.

οὐκ, not.

οὐκέτι, no longer.

οὖν, therefore, then.

οὐποτε, οὐδέποτε, never.

οὐπω, never yet.

οὐρά, ἡ, tail.

οὐρανός, heaven.

οὖς, ὠτός, τό, ear.

οὐσία, possession (ουσ-, root of fem. participle of εἶναι).

οὔτε—οὔτε, neither—nor.

οὕτω(s), thus, so.

οὐχ, not.

ὀφείλειν, to owe.

ὀφθαλμός, ὁ, eye.

ὀφλισκάνειν, to owe. ὀφλισκάνειν μωρίαν = to incur the imputation of folly. ὀφλήσω. ὠφληκα.

—ὠφλον.

ὄχλος, ὁ, a crowd, mob; the common people (plebs).

ὀχυροῦν (= ὁρ-εῖν), to make-fast, bar, &c.

ὀψέ, late.

ὄψις, -εως, ἡ, (power of) sight, visage.

## II.

Πάγκαλος, thoroughly bad (πᾶς. κακός).

πάγος, ό, hill.

{ παϊάν, -ᾶνος, ό, war-song.

{ παιανίζ-ειν, to sing the Pæan.

{ παιδεύειν, to educate, train, instruct (παιδ, root of παῖς, boy).

{ παιδίον, τό, little child.

{ παιδονόμος, ου, ό, the inspector of the boys (a magistrate at Sparta.—νόμος, law).

παίειν, to strike.

{ παίζειν, to play.

{ παῖς, -δός, ό, ή, child, boy.

{ πάλαι, formerly, long ago. οἱ πάλαι, the ancients.

{ παλαιός, ancient. οἱ π., the men of old.

πάλιν, again.

Παλλάδιον, Palladium.

πάμπλου, very much indeed (πᾶς. πολύς).

παντάπασι(ν), wholly, quite.

πανταχοῦ, πανταχῇ, every where, in all respects.

παντελῶς, perfectly (πᾶς, omnis. τέλος, finis).

παντοδαπός, of every kind.

πάντως, wholly.

πάνυ, altogether, quite, very.

παρα-βαίνειν, to transgress.

παρα-αγγέλλειν, to order.

παρα-αινείν (= έ-ειν), dat., to advise, to exhort.

παρα-καλείν (= έ-ειν), to call to ; to exhort.

παρα-νομος 2, contrary to law.

παρα-πλήσιος, like.

παρα-σκευάζειν, to prepare ; Mid. provide any thing (for myself).

παρα-τίθημι, -τιθέναι, to place beside, provide ; to place on the table (appone).

πάρδαλις, -εως, ή, pard, panther.

πάρ-ειμι, Inf. παρ-είναι, to be present : πάρεστι(ν), it is lawful ; in one's power.

πάρ-ειμι, Inf. παρ-ιέναι, to go by, near.

παρ-έρχεσθαι, to go by. VII.

παρ-έχειν, to offer, grant.

παρ-ίημι, -ιέναι, to let pass, neglect.

παρ-ίστημι, -ιστάναι, to place beside.

παρ-οξύνειν, to encourage, incite (όξύς, acer).

{ παρρήσία, ή, frankness ; boldness of speech (παρά. ρε, root of the obsol. present ρέω, dico ; whence έι-ρη-κα. ρή-σεις, &c.).

{ παρρησιάζ-εσθαι, to use frankness or boldness of speech.

παρών = præsens. Partcp. of παρ-είναι.

πᾶς, πᾶσα, πᾶν, in sing. (1) without article : every ; all manner of : hence sometimes all imaginable ; extreme. (2) with article : πᾶς ό — the whole : sometimes ό πᾶς —. In plur. πάντες (οἱ) —, all. οἱ πάντες, in all.

πάσχειν, to suffer. VII.

{ πατήρ, -τρός, ό, father. 183.

{ πατρίς, -ίδος, ή, (native) country.

παύειν, to cause to cease, stop, put an end to ; Mid. to cease [Aor. Pass. έπαύσθην ; Perf. Mid. or Pass. πέπαυμαι, to cease ; Third Fut. πεπαύσομαι, will cease].

πεδίον, τό, a plain.

πεζός (pedes), foot-soldier.

{ πείθειν, to persuade ; πείθομαι, I am persuaded, I obey (dat.) [Aor. έπέισθην, I obeyed].

{ πειθώ, -ούς, ή, persuasiveness, persuasion, obedience.

πεινῆν (= á-ειν), to hunger, be hungry. On the contraction into η, cf. 346.

πειρᾶσθαι (= á-εσθαι), Dep. Pass. to try, endeavor.

πέλεκϋς, -εως, ó, hatchet, axe, battle-axe.

{ Πελοποννησιακός, Peloponnesian.  
{ Πελοπόννησος, ἡ, Peloponnese.

πελταστής, ó, targeteer.

πέμπειν, to send.

{ πένεσθαι, to be poor.

{ πένης, -ητος, ó, ἡ, poor.

πενθεῖν (= é-ειν), to grieve.

πενία, ἡ, poverty.

πέντε (indecl.), five.

πέρδιξ, πέρδικ-ος, ó, ἡ, partridge.

περιβάλλειν, to throw round.

Mid. to throw round oneself; to surround oneself with; ο τάφρον, to entrench themselves (or their position).

περιβόητος (περί, about. βοᾶν, clamare), talked-about: ο εἶναι, to be the common talk.

περίβολος, ó, circuit (of walls, &c.). (περί, round. βάλλω, throw).

Περικλῆς, -έους, ó, Pericles.

περι-ορᾶν (= á-ειν), to overlook, permit, allow.

περίπλοος, -ους, ó, voyage round (περί. πλεῖν, to sail).

περιρρεῖν (= é-ειν), to flow round (ρεῖν, to flow).

περι-τίθημι, -τίθεμαι, to put or set round.

περιττός, beyond the usual number, more than sufficient.

πέτρα, ἡ, rock.

πῇ; where? whither?

πήγνυμι, to fix, make firm (πέπηγα, I am fixed).

πῆχυς, -εως, ó, elbow, fore-arm, cubit.

παιίνειν, to fatten.

πίνειν, to drink. vii.

πιπράσκειν, to sell.

πίπτειν, to fall. vii.

πίσσα, Att. πῖττα, pitch.

{ πιστεύειν, to trust, believe.

{ πιστός, trustworthy, faithful.

πλάσσειν, to form.

Πλάταια, ἡ, Platæa: better Πλαταιαί, Platææ.

πλάτυς, -ους, τό, breadth.

πλέγ-μα, τό, thing woven: hence snare, gin (πλέκ-ειν).

πλεῖν (= é-ειν), to sail. πλεύσομαι. πέπλευκα.—ἔπλευσα.

{ πλείστος, most. { Note 13.

{ πλείων, more. {

πλέκειν, to knit, weave.

{ πλεονέκτης, -ου, avaricious (πλέον, neut., more. ἔχειν, to have).

{ πλεονεξία, ἡ, avarice.

πλεύσας, particp. Aor. 1. from πλεῖν.

πληγή, ἡ, a blow, stroke, wound.

πληθός, -ους, τό, multitude, constitution (in a democracy).

πλήν (gen.), except.

{ πλήρης, -ες, full, satisfied with (gen.).

{ πληροῦν (= ó-ειν), to fill.

πλησιάζειν, to approach, draw near.

πλήττειν, to strike; [Pf. πέπληγα, I have struck; Aor. Pass. ἐπλήγην: but in composition ἐπλάγην, e. g. ἐξέπλάγην.]

πλόος = πλοῦς, ó, voyage (πλεῖν, to sail).

{ πλούσιος, rich.

{ πλουτίζειν, to enrich.

{ πλούτος, ó, riches.

πνεῖν (= é-ειν), to breathe, blow.

πνεύσομαι, &c. like πλεῖν.

πόα, herbage, grass.

πόθεν; whence?

ποιεῖν (= εἶν), to make, do, render : εὖ ποιεῖν τινα, to confer a benefit on any body.

ποιεῖσθαι τι περὶ ἐλάττωτος ἢ, to think any thing of less importance than : περὶ πολλοῦ ποιεῖσθαι, to attach great importance to, &c. See Vocab. 29.

ποίημα, τό (= thing made), poem.

ποίησις, -εως, (ἡ), the making or composition. See ἔπος (ποιεῖν).

ποιητής, -οῦ, ὁ, poet.

ποικίλλειν, to variegate, decorate.

ποικίλος, variegated.

ποιμήν, -ένος, ὁ, shepherd.

ποιός ; of what kind ?

πολεμεῖν (= εἶν), to carry on (wage) war (dat.).

πολεμικός, warlike.

πολέμιος, hostile ; as subst., an enemy.

πόλεμος, ὁ, war.

πολιορκεῖν (= εἶν), to besiege.

πόλις, -εως, ἡ, city.

πολιτεία, ἡ, constitution ; a commonwealth.

πολιτεύειν, to govern the state ; Mid., to live as a citizen, to govern the state.

πολίτης, -ου, ὁ, citizen.

πολλάκις, often.

πολύς, much ; πολλοί, many.

πολυχιδής, -ές, much divided, branching.

πολυτελής, -ές, costly (τέλος, end, price).

πολυφιλία, ἡ, multitude of friends (φίλος, friend).

πολυχειρία, ἡ, multitude of hands, of workmen (χείρ, hand).

πομπή (πέμπειν), procession.

πονεῖν (= εἶν), to toil.

πονηρός, wicked.

πόνος, ὁ, toil.

πορεύεσθαι, to set out (*proficisci*) ; to march (of an army).

Ποσειδών, -ωνος, ὁ, Poseidon, Neptune.

πόσις, -εως, ἡ, drinking (πο, root used to supply the tenses of πίνειν).

πόσος ; how great ?

ποταμός, ὁ, river.

ποτέ, at any time, ever : in questions (= *tandem*), in the world ; ever.

πότερος, which of two.

ποτόν, τό, drink (πο, root used to supply the tenses of πίνειν).

πούς, ποδός, ὁ, foot.

πράγμα, -ατος, τό, an action, affair (πράττειν, to do).

πράξις, -εως, ἡ, an action.

πρᾶος, mild.

πραότης (πραότητ-ος), mildness : gentleness.

πράττειν, to do, perform : εὖ πράττειν, to be doing well. (πράττεσθαι, to exact [*monney*, &c., with two accusatives]).

πρέπει, it is becoming (dat.). πρέπειν, to be becoming (*decere*).

πρεσβεία, ἡ, embassy.

πρέσβεις, οἱ, ambassadors.

πρεσβευτής, -οῦ, ὁ, ambassador.

πρέσβυς, -εια, -υ, old.

πρεσβύτερος, elder, aged person.

πρίασθαι, to buy.

πρίν, before ; c. indic. or inf. : πρίν ἄν, c. subj.

πρίων, πρίον-ος, ὁ, saw (ι).

προ-άγειν, to move (or march) forward ; to advance.

πρόβατον, τό, sheep (πρό, forward. βα, short root of βαίνειν, to go ; from the animal's going steadily forward to graze).

{ προ-δίδωμι, -διδόναι, to betray.  
 { προ-δότης, -ου, ὁ, betrayer.  
 προ-εἶπον (Aor.), I said before,  
 ordered, proclaimed. VII.  
 προ-έρχεσθαι, to go before. VII.  
 { προθυμία, ἡ, willingness, eager-  
 ness.  
 { προθύμος 2, willing (θύμος,  
 mind, animus).  
 { προθύμως, adv., willingly.  
 πρόνοια, ἡ, foresight (πρό. νοῦς,  
 mind).  
 προσ-βλέπειν, to look at.  
 προσ-δοκᾶν (= ἄ-ειν), to expect.  
 πρόσ-ειμι, Inf. προσ-εἶναι, to be  
 present. Pdm. 68.  
 πρόσ-ειμι, Inf. προσ-ιέναι, to go  
 to. Pdm. 68.  
 προσ-έρχεσθαι, to come to. VII.  
 προσ-εχειν τὸν νοῦν (animus ap-  
 plicare ad —), to pay attention  
 to; attend to.  
 προσήκων, belonging to; becom-  
 ing (πρός, to. ἦκειν, to have  
 come).  
 πρόσθεν, before (gen.).  
 προσμίσγειν, to put in at, land at.  
 προσ-τάττειν (Fut. -ξω), to com-  
 mand, enjoin.  
 προσ-τίθημι, -τιθέναι, to add.  
 προ-τίθημι, -τιθέναι, to put before,  
 set out for show or sale.  
 προφητεύειν, to prophesy (πρό,  
 forth, before. φη, root of φημί).  
 πρῶτος, first.  
 πτωχός, very poor.  
 πύκτης, ου, ὁ, boxer, pugilist (πύξ,  
 with the fist).  
 πύλη, ἡ, gate.  
 πυνθάνεσθαι, to ask, to inquire.  
 Aor., to learn by inquiry; to be  
 informed; to have heard, or to  
 hear. IV.  
 πῦρ, πυρός, τό, fire.  
 πῶ (enclitic), yet.  
 πωλεῖν (= ἑ-ειν), to sell.  
 πῶποτε, ever.  
 πῶς; how?

## P.

{ Πᾶδιος, easy.  
 { παδιουργεῖν (= ἑ-ειν) [to take  
 it easily. ῥάδιος, easy. ἔρ-  
 γον, work], to be idle; to  
 shirk work.  
 ῥαδίως, adv., easily.  
 ῥαθυμεῖν (= ἑ-ειν), to be indo-  
 lent, apathetic, lazy (ῥάων,  
 more easy. θυμός, mind).  
 ρεῖν (= ἑ-ειν), to flow.  
 ῥήγνυμι, -νύναι, to tear, break. IX.  
 ῥήτωρ, -ορος, ὁ, orator (ῥέω, obsol.  
 in Pres.).  
 ῥίζα (not ῥίζα), ἡ, root.  
 ῥίπτειν, to throw.  
 ῥίψ, ῥιπός, bundle of reeds, rush-  
 es, &c.  
 ροία, ἡ, pomegranate.  
 (ρός =) ροῦς, ὁ, stream (ρεῖν, to  
 flow).  
 Ῥωμαῖος, Roman.  
 ῥώννυμι, ῥωννύναι, to strengthen.

## Σ.

{ Σάλπιγξ, -ιγγος, ἡ, trumpet.  
 { σαλπίζειν, to blow a trumpet.  
 Σάμιος, ὁ, Samian.  
 Σαρδανάπαλος, ὁ, Sardanapalus.  
 Σάρδεις, -εων, αἱ, Sardis.  
 σάρξ, σαρκ-ός, ἡ, flesh.  
 { σαφής, -ές, clear.  
 { σαφῶς, clearly.  
 σβέννυμι, σβεννύναι, to quench. X.  
 σέβεσθαι, to honor.  
 σελήνη, ἡ, the moon.  
 { σημαίνειν, to give a sign.  
 { σημείον, τό, sign.  
 { σιγᾶν (= ἄ-ειν), to be silent.  
 { Fut. σιγήσομαι.  
 { σιγή, ἡ, silence.  
 { σιδηρεός, -οῦς, of iron, iron  
 (adj.); iron-hearted.  
 { σιδηρεός, ὁ, smith, blacksmith.  
 { σίδηρος, ὁ, iron.

σίτος, *δ*, corn.

σιωπᾶν (= *ά-ειν*), to be silent, to hold one's tongue. Fut. *σιωπήσομαι*.

σκεδάννυμι, *σκεδανύναι*, to scatter. *χ*.

σπηνή, *ή*, tent.

σκηπτρον, τό, sceptre.

σκληρός, dry.

σκοπεῖν, -εῖσθαι, to behold, consider.

σκύμνος, *δ*, young animal, cub, whelp. *οἱ σκύμνοι*, the young (ones).

σκάπτειν, to scoff, jeer (*τινά* or *εἰς*, *πρός* *τινα*).

{ σοφία, *ή*, wisdom.

{ σοφιστής, -οῦ, *δ*, sophist.

{ σοφός, wise.

Σοφοκλῆς, -έους, *δ*, Sophocles.

{ Σπάρτη, *ή*, Sparta.

{ Σπαρτιάτης, -ου, *δ*, Spartan.

σπείρειν, to sow [Pf. *ἔσπορα* : Aor. Pass. *ἐσπάρην*].

σπεύδειν, to hasten ; to exert oneself.

σπονδαί (prop. libations. *σπένδειν*), a truce, a treaty.

σποράδην (*σπείρειν*), dispersedly ; in a scattered way, not in collected masses.

{ σπουδάζειν, to hasten, to be zealous, in a hurry.

{ σπουδαῖος, earnest, serious : in character = sterling, good.

{ σπουδαίως, *adv.*, zealously.

{ σπουδή, *ή*, zeal, earnestness (*σπεύδειν*, to exert oneself).

στάδιον, τό (*pl.* also *οἱ στάδιοι*), stadium.

{ στασιάζειν, to revolt, to be divided by factions, at variance.

{ στάσις, -εως, *ή*, faction (*στα*, root of *ίστημι*).

στέλλειν, to send.

στέργειν, with *acc.*, to love ; with *dat.* (and also *acc.*), to be contented with.

στερεῖν (= *έ-ειν*) *τινά* *τινος*, to deprive one of something (in Pass. also *c. acc. rei*).

στερεός, solid.

στéρεσθαι, to be without (*τινός*).

στέφανος, *δ*, crown, garland.

στολή, *ή*, robe, dress (στέλλειν, to equip).

στόμα, -ατος, τό, mouth.

στοχάζεσθαι (*gen.*), to aim at.

{ στρατεύειν, to serve ; to bear arms ; to make an expedition.

{ στρατεύεσθαι, to serve, to march (of soldiers).

{ στρατεύμα, -ατος, τό, army.

{ στρατηγός, *δ*, a general (*ἀγειν*).

{ στρατία, *ή*, army.

{ στρατιώτης, -ου, *δ*, soldier.

{ στρατοπεδεύεσθαι, to encamp.

{ στρατόπεδον, τό, encampment, encamped army.

{ στρατός, *δ*, army.

στρέφειν, to turn, twist [Aor. Pass. *ἑστράφην*, *ἑστρέφθην*].

συν-γινώσκειν (*vi*), to think with, agree with ; *σ. έμαντῶ*, to be

conscious ; *σ. τινί*, to pardon.

συν-κόπτειν, to knock to pieces, batter.

συν-κῦκᾶν (= *ά-ειν*), to confound.

{ συκῇ, *ή*, fig-tree.

{ συκοφάντης, *ου*, propr. common or vexatious informer. Sycophant ; but not in our sense

(said to be from *σῦκον*, *fig.* φαίνειν, to denounce, to

inform against : = one who accused a man of exporting

figs against the Attic law).

{ συκοφαντία, sycophancy, vexatious information (see *συκοφάντης*).

σουλᾶν (= *ά-ειν*) *τινά* *τι*, to rob, pillage, rob one of something.

συν-λαμβάνειν, to take with, seize : —to help. *iv*.

συν-λέγειν, to collect.

{ συμ-βουλεύ-εσθαι τι (Mid.),  
to consult with him.  
συμ-βουλεύειν, to advise (dat.).  
σύμβουλος, ὁ, adviser.  
{ συμμαχία, ἡ, alliance, aid.  
σύμμαχος, ὁ, ally (σύν, with.  
μάχη, battle).  
σύν-πας, all together, whole.  
συμ-πονεῖν (= ἐ-ειν), to work  
with.

{ συμ-φέρει, it is expedient. τὸ  
συμφέρον = the expedient.  
συμ-φέρειν (lit. to bring with ;  
hence, to contribute =) to  
be profitable, useful, or expe-  
dient (c. dat.).

συμφορά, ἡ, an event, calamity.  
σύν-εimi, Inf. συν-εῖναι, to be with.  
Pdm. 68.

σύν-εimi, Inf. συν-ιέναι, to come or  
assemble with. Pdm. 68.

σύν-εξ-ομοιοῦν (= ὁ-ειν), to make  
equal or like (ὁμοῖος, like).

{ σύνεσις, -εως, ἡ, understanding,  
intelligence (σύν, with, toge-  
ther. ἐ, short root of ιέναι, to  
send, to put. συνιέναι [to put  
together =] to understand).  
συνετός, sensible.

συνεχῶς (σύν. ἔχω), continually.

συνθήκη, ἡ, treaty (σύν. τιθέναι,  
Aor. ἔθηκε-α, to place).

συν-ίστημι, -ιστάναι, to put toge-  
ther.

σύν-οιδα, συν-εvidέναι, to know  
with ; σ. ἐμαντῶ, to be con-  
scious. Pdm. 70.

Σύρος, ὁ, a Syrian.

σῦς, σνός, ὁ, ἡ, boar, sow.

σφαῖρα, ἡ, ball.

{ σφοδρά, very, excessively.

{ σφοδρός, violent.

σχεδόν τι, almost.

σώζειν, to save [Perf. Mid. or  
Pass. σώσωμαι : Aor. Pass.  
ἐσώθην].

Σωκράτης, -ους, ὁ, Socrates.

σωτηρία, ἡ, safety, preservation.

{ σωφρονεῖν (= ἐ-ειν), to be of  
sound mind.

σωφροσύνη, ἡ, modesty ; tem-  
perance ; sobriety of mind ;  
self-restraint.

σώφρων, wise, temperate. μὴ  
σώφρων, intemperate (σῶς,  
safe. φρήν, mind).

## T.

τάλαντον, τό, talent (a weight).

τάλας, -αινα, -αν, wretched.

Ταξίαρχος, ὁ, a Taxiarch.

{ ταπεινός, low, base.

{ ταπεινῶν (= ὁ-ειν), to bring  
low, to humble.

Τάρας, -αντος, ὁ, Tarentum.

ταράττειν, to throw into confu-  
sion.

τάσσειν or τάττειν, to arrange,  
appoint ; to order.

ταῦρος, ὁ, bull.

ταύτη (dat. fem. of οὗτος, used  
adverbially), here.

τάφος, burial ; tomb.

τάφρος, ἡ, trench.

{ τάχα, quickly, probably, per-  
haps.

{ ταχέως, quickly.

{ ταχύ, quickly, at once.

ταῶς, ταῷ, ὁ, peacock.

τέ-καί, both—and.

τείνειν, to stretch [Pf. τέτακα].

{ τειχίζειν (τείχος, wall), to sur-  
round with a wall, to fortify.

{ τείχος, -ους, τό, wall.

τέκνον, τό, child, young one (τεκ,  
root of τίκτειν [Aor. ἔτεκε-ον],  
paretre).

{ τελεῖν (= ἐ-ειν), to accomplish.  
τελευταῖος, last.

{ τελευτᾶν (= ἀ-ειν), to end, to  
die.

{ τελευτή, ἡ, end, death.

{ τέλος, -ους, τό, end.

τέρας, -ατος, τό, wonder, porten-  
tous monster.



τέρπειν, to delight.

τετράπους, n. -πουν, gen. -ποδος, four-footed (τέσσαρες, τέτταρες, four. πούς, foot).

τέχνη, ἡ, art.

Τηλέμαχος, ὁ, Telemachus.

τηλικοῦτος, so large.

Τίγρης, Τίγρητ-ος, ὁ, the Tigris.

τίθημι, τίθεναι, to place : νόμους θεῖναι (of the legislator), θέσθαι (of the people : seld. of the legislator), to enact, pass, make laws.

ἰκτείν, to beget, bear [Fut. τέξομαι : Aor. ἔτεκον : Perf. τέτοκα].

{ τιμᾶν (= αἶν), to honor.  
τιμᾶσθαι (= τιμά-εσθαι) πρὸ πολλῶν χρημάτων, lit. to value above much money ; to give a great deal (if a thing were so).

{ τιμή, ἡ, honor.

{ τιμωρεῖν (= εἶν), to help.  
τιμωρεῖσθαι (= εἰ-εσθαι), to punish, revenge oneself on.

{ τιμωρία, ἡ, punishment.

τίνειν, to expiate, pay.

τιτρώσκειν, to wound. vl.

{ τοί, assuredly, indeed.

{ τοίνυν, hence, therefore.

τοῖος, of such a nature.

τοιοῦτος, such.

τοίχος, ὁ (= paries), wall of a house (or room, or court).

τολμᾶν (= αἶν), to dare.

τόπος, ὁ, place.

τοσοῦτος, so great.

τότε, then.

{ πράγος, ὁ, goat.

{ τραγῳδία, ἡ, tragedy.

τραῦμα, τραύματ-ος, τό, wound.

τράχηλος, ὁ, neck, throat.

τρέπειν, to turn ; Mid., to turn myself ; (2) for myself, i. e. to put to flight [Aor. ἔτρεψα : Mid. -άμην : Pass. ἐτρέφθην : ἔτραπον, -όμην, ἐτράπην : Perf. Act. τέτροφα : Perf. Mid. or Pass. τέτραμμαι].

τρέφειν, to nourish [Fut. θρέψω : Aor. ἔθρεψα : Perf. τέτροφα : Perf. Mid. or Pass. τέτραμμαι : Aor. Pass. ἐτράφην (seldom ἐτρέφθην)].

{ τρίβειν, to rub, pound.

{ τρίβων, -ωνος, ὁ, a worn cloak.

τριηρης, -ήρους, ἡ, trireme.

τρόπαιον, τό, trophy.

τρόπος, ὁ, way, manner, character.

{ τροφή, nourishment, food (τρέφειν).

{ τροφός, ἡ, nurse.

τρῦγών, τρυγόν-ος, the turtle-dove.

Τρωϊκός, Trojan.

τυγχάν-ειν (τεύξομαι. τετύχηκα.

ἔτυχον), to hit (a mark), obtain, attain to ; to chance c. partcp.

ἔτυχον παρών = I chanced to be present : but often not to be translated τυγχάνω ὢν (I chance to be), having little more force than *I am*.

τύμβος, ὁ, tomb.

τύπτειν, to strike.

τύραννος, ὁ, tyrant, despot.

{ τυφλοῦν (= ό-ειν), to make blind, to blind.

{ τυφλός, blind.

τύχη, ἡ, fortune.

## Υ.

{ ὕβριζειν, to be haughty towards one, to maltreat, insult. εἰς τινα, πρὸς τινα : also τινά τι.  
ὑβρις, -εως, ἡ, insolence, assault. ὑβρεως νόμος = the law of assaults.

ὔδωρ, τό, G. ὕδατος, water.

ὔει, it rains.

{ υἱοῦς, grandson.

{ υἱός, ὁ, son.

ὑπ-άρχειν, to be at hand, to be ; to belong to.

ὑπερ-βάλλειν, to throw beyond, exceed.

ὑπερ-ήφανος 2, haughty.

ὑπερ-ορᾶν (= ἄ-ειν), to look over, to despise.

ὑπηνέμιος. ὑπηνέμιον ὄν, a wind-egg (ὑπό = sub. ἄνεμος, wind).

ὑπηρετεῖν (= ἑ-ειν), to aid, serve (dat.).

ὑπισχνέσθαι (= ἑ-εσθαι), to promise.. ὑποσχήσομαι. ὑπέσχημαι.—Aor. ὑπασχόμεν.

ὑπνος, ὁ, sleep.

ὑπο-δέχ-εσθαι, to receive.

ὑπό-δημα, -ατος, τό, sandal, shoe (δεῖν, to bind).

ὑπο-μένειν, to await, endure (acc.).

ὑπο-φέρειν, to endure. VII.

ὕς, ὕος (ὁ, ἡ), sus : οὐ ἄγριος, wild boar.

ὕστεραίῳς, following.

ὕψηλό-φρων, high-minded.

## Φ.

Φάγειν, see ἐσθίειν.

{ φαίνειν, to show.

{ φαίνεσθαι (apparere), to be seen ; to be (c. partcp.) ; to appear.

{ φανερός, evident.

φάρμακον, τό, drug, poison, remedy.

φάυλος, bad, evil, worthless.

φείδεσθαι, Dep. Mid., to spare (gen.).

φέρειν, to bear. VII.

Φερεκύδης, -ους, ὁ, Pherecydes.

φεύγειν, to flee ; also = to be an exile.

φημί, φάναι, to say. Pdm. 69.

φθέγγ-εσθαι, to sound.

φθείρειν, to destroy.

{ φθονεῖν (= ἑ-ειν), to envy (dat.).

{ φθόνος, ὁ, envy.

φιάλη, shallow cup ; bowl (= patera).

{ φιλεῖν (= ἑ-ειν), to love.

{ φιλία, ἡ, friendship.

{ φιλο-κερδής, -ές, fond of gain.

{ φίλος (adj.), friendly, dear.

{ φίλος, ὁ, friend.

{ φιλο-σοφεῖν (= ἑ-ειν), to philosophize.

{ φιλο-σοφία, ἡ, philosophy.

{ φιλό-τιμος (φίλος. τιμή), ambitious.

φλέψ, φλεβός, ἡ, vein.

{ φονεῖν, to murder, slay.

{ φονεύς, -έως, ὁ, murderer.

{ φόνος, ὁ, murder.

φράζειν, to say, tell.

{ φοβεῖν (= ἑ-ειν), to frighten ; Mid. to fear.

{ φόβος, ὁ, fear.

{ φρήν, φρενός, ἡ (φρένες), mind.

{ φρονεῖν (= ἑ-ειν), to think ; to be sensible, prudent, wise.

{ φροντίζειν, to care for (gen.).

{ φροντίς, -ίδος, ἡ, concern.

φύειν, to bring forth, put forth.

{ φυλακή, ἡ, guard, watch.

{ φυλάττειν, to guard ; Mid. c. acc., to guard against something. ὡς ποιεῖν τι, to anxiously avoid doing it.

{ φυσικός (physicus), a natural philosopher.

{ φύσις, -εως, ἡ, nature.

φυτεύειν, to plant.

φωνή, ἡ, voice.

## X.

{ Χαῖρε, hail.

{ χαίρειν, to rejoice.

{ χαλεπός, troublesome.

{ χαλεπῶς, adv., with difficulty.

χαλινός, ὁ, bridle.

{ χάλκεος, -οῦς, brazen.

{ χαλκός, ὁ, brass.

{ χαλκο-τύπος, brazier, copper-smith (τύπτειν, to beat).

{ *χαρίεις*, graceful.  
*χαριέντως*, gracefully.  
*χαρίζεσθαι*, to gratify (dat.).  
*χάρις*, -ίτος, ἡ, favor. *χάριν*  
*ἀποδιδόναι*, *gratiam reddere*;  
 to repay or return a favor.  
*χάριν ἔχειν*, *gratiam habere*.

*χειμών*, -ῶνος, ὁ, winter; stormy weather.

*χεῖν* (= *ἐ-εῖν*), to pour.

*χεῖρ*, *χειρός*, ἡ (d. pl. *χερσί*), hand.

*χειροῦσθαι* (= *ὀ-εσθαι*), to subdue.

*χελιδών*, -όνος, ἡ, swallow.

*χθές*, yesterday.

*χθών*, *χθονός*, ἡ, the earth.

*χίλιοι*, a thousand.

*χιών*, *χιόνος*, ἡ, snow.

*χόλος*, ὁ, anger.

*χόρτος*, ὁ, fodder.

*χρῆσθαι* (= *ἀ-εσθαι*), to use.

*χρῆ*, *οportet*; one (we) ought to; it is necessary.

*χρῆζειν*, to be in want (gen.).

*χρῆμα*, *chrēmatos*, τό, a thing, property. Pl. money.

*χρηματίζεσθαι*, to enrich oneself by trade; to trade for profit (*chrēmata*).

*χρόνος*, ὁ, time.

{ *χρυσός*, ὁ, gold.

{ *χρύσεος* (*οὗς*), -έα (ἡ), -εον  
 (*οῖν*), golden, of gold.

*χρῶμα*, *chrōματος*, τό, color (of the skin), plumage, &c.

*χυμός*, juice, taste [*χεῖν* (= *ἐ-εῖν*)].

*χώρα*, ἡ, country, region.

*χωρίς* (gen.), separately, apart from, without.

Ψ.

*ψέγειν*, to blame.

{ *ψεύδειν*, to deceive; Mid. *ψεύ-  
 σθαι*, to be disappointed of it.

{ *ψευδής*, -ές, false.

{ *ψεύστης*, -ου, ὁ, liar.

*ψήφισμα*, -ατος, τό, decree.

*ψυχή*, ἡ, the soul; the mind.

Ω.

*ὀνειῖσθαι* (= *ἐ-εσθαι*), to buy.

*ὀόν* (*ὠφόν* = *ovum*), egg.

*ὥς*, as, when, how, because: *ὥς*

*τάχιστα*, as soon as possible; with indefinite numbers = *about*;—as final particle = *that*; in order that.

*ώρα* (*hora*), time.

*ὥσπερ*, as, just as.

*ὥστε*, so that.

{ *ὠφέλεια*, ἡ, advantage, profit, benefit.

{ *ὠφελεῖν* (= *ἐ-εῖν*), to benefit (acc.).

{ *ὠφέλιμος* 2, useful.

# INDEX II.

## ENGLISH AND GREEK.

### A.

Abide by, παραμένειν, ἐμμένειν (dat.).

able, to be, δύνασθαι (δύναμαι) : οἷός τέ εἰμι : ἔχω.

abode, οἰκησις, εὖς, ἡ.

about, περί, ἀμφί.

absence of government, anarchy, ἀναρχία, ἡ.

absent, ἀπών, partcp. of ἀπεῖναι.

abundant, ἀφθονος, ον.

abusive, φιλολοιδόρος.

accept, ἀποδέχεσθαι.

accompany, ἕπεσθαι (dat.).

accomplish, ἐξεργάζεσθαι : τελεῖν (= εἶναι).

according to, in accordance with, κατὰ (acc.).

account of, on, διά (acc.), ἔνεκα (gen.).

account, on this, διὰ τοῦτο.

accurate, ἀκριβής, -ές.

accuse (of), κατηγορεῖν (= εἶναι) (gen. of charge).

accustom, ἐθίζειν.

Achilles, Ἀχιλλεύς, -έως, ὁ.

acquainted with, to be, οἶδα, εἰδέναι. Pdm. 70. ἐπίστασθαι.

acquit, ἀπολύειν.

Acropolis, Ἀκρόπολις, -εως, ἡ.

act, an, πράξις, -εως, ἡ. πρᾶγμα, τό : = work, ἔργον, τό.

action, see Act.

act-unjustly, ἀδικεῖν (= εἶναι).

accuse (any body), ἐγκαλεῖν τινι : αἰτιάσθαι (= ἀεσθαι), = to lay the blame on, c. acc.

adhere to (a confession, &c.), ἐμμένειν (dat.).

admire, θαυμάζειν.

admirer, ἐπαινέτης, ου (= laudator : ἐπαινεῖν).

adorn, κοσμεῖν (= εἶναι).

advantage, ὠφέλεια, ἡ.

advantage, an, ἀγαθόν, τό.

advantageous, χρήσιμος 2 or 3, ὠφέλιμος 2.

advise, βουλευεῖν : συμβουλεύειν τινί.

Æschines, Αἰσχίνης, -ου, ὁ.

Ætolia, Αἰτωλία, ἡ.

affair, πρᾶγμα, τό.

affirm, φημί, φάναι. Pdm. 69.

afford, παρ-έχειν, παρ-έχουσθαι. VII.

afraid, to be, φοβεῖσθαι (= εἶσθαι).

after, μετὰ (acc.).

again, αὖτις, πάλιν.

age, ἡλικία, ἡ.

age, old, γῆρας, -ως, τό.

aged person, πρεσβύτερος (= senior).

agreeable, ἡδύς, -εία, ὅ.

aid, βοηθεῖν (= εἶναι), dat., ὑπηρετεῖν (dat.).

alas ! οἶμοι, φεῦ.

Alcibiades, Ἀλκιβιάδης, -ου, ὁ.

alike, ὁμοίως.

all, πᾶς, ἅπας.

alliance, συμμαχία, ἡ.

allot, νέμειν.

allow, εἶναι (= εἶναι). I am allowed to do any thing, ἔξεστι (= licet) μοι ποιεῖν τι. I was

allowed to —, ἐξῆν μοι —.

allowable, to be, ἔξεστι (dat.).

almost, *σχεδόν* (τι).  
 alone, *μόνος* : adv. *μόνον*.  
 already, *ἤδη*.  
 also, *καί*.  
 altar, *βωμός*, ὁ.  
 although, *κάν* or *καί ἐάν* (subj.).  
 always, *ἀεί*.  
 am (to be), *εἶναι* (εἰμί), *ὑπάρχειν*,  
*ἔχειν* (with *adverbs*).  
 ambassador, *πρεσβευτής*, -οῦ, ὁ.  
 ambassadors, *πρέσβεις*, οἱ.  
 amid, *ἐν* (dat.).  
 among, *ἐν*, *παρά*.  
 ancient, *παλαιός*.  
 and, *καί*. *τέ* (enclit.).  
 Androgeus, *Ἀνδρόγεως*, ὁ.  
 anger, *ὀργή*, ἡ.  
 angry, to be, *ὀργίζεσθαι*, or *χαλεπαίνειν* (c. dat.), *ἐν ὀργῇ ἔχειν* or *ποιεῖσθαι* (acc.). *ἄχθεσθαι* (dat.).  
 animal, *ζῷον*, τό.  
 announce, *ἀγγέλλειν*.  
 anoint, *ἀλείφειν*, *χρίειν*.  
 another, *ἄλλος*.  
 any one, *τις* (enclit.).  
 any thing, *τι* (enclit.).  
 any where, *ποῦ* (enclit.) : in a sentence with a negative, *οὐδαμοῦ*.  
 appear, *φαίνεσθαι*.  
 appetite, *ὄρεξις*, -εως, ἡ.  
 appoint, *τάσσειν* : fut. *ξω* = *determine*, &c. ; *ἀπο-δείκνυμι*, *ἀποδεικνύμαι* = *declare a man*, e. g. *general*, &c.  
 archer, *τοξότης*, -ου, ὁ.  
 argument, *λόγος*, ὁ.  
 Aristodemus, *Ἀριστόδημος*.  
 Aristotle, *Ἀριστοτέλης*, -ους, ὁ.  
 arms (weapons), *ὅπλα*, τά.  
 army, *στρατιά*, ἡ. *στρατός*, ὁ.  
 arrow (missile), *βέλος*, τό.  
 art, *τέχνη*, ἡ.  
 artfully, more, *τεχνικώτερον*.  
 Artemis, *Ἄρτεμις*, -ίδος, ἡ.  
 articulation of a joint, *διάρθρωσις*, ἡ.  
 as, *ὥς*, *ὥσπερ*.

as long as, *ἕως*.  
 as much, *τοσούτος*.  
 as soon as, *ὥς τάχιστα*.  
 as well — as, *καί*.  
 ashamed to be, *αἰδεῖσθαι* (= *έ-εσθαι*), *αἰσχύνεσθαι*.  
 Asia, *Ἀσία*, ἡ.  
 ask, *ἐρωτᾶν* (= *ά-ειν*), [a question, *ἔρωςθαι*], *αἰτεῖν* (= *έ-ειν*), ask-for. I asked, *ἠρώμην*.  
 asleep, to be, *καθεύδειν*.  
 ass, *ὄνος*.  
 assault, *ὑβρις*, -εως (prop. *insolence*).  
 assert, *φημί*, *φάναι*. Pdm. 69.  
 assist, *παραστήναι* (dat.).  
 assistant, *ὑπηρέτης*, ου (= *minister*).  
 Assyrian, *Ἀσσύριος*, ὁ.  
 Athene (= *Minerva*), *Ἀθηνα*, ἡ.  
 Athenian, *Ἀθηναῖος*, ὁ.  
 Athens, *Ἀθήναι*, αἱ.  
 attack, to, *ἐπιτίθεσθαι* (dat.).  
 attain-to, *τυχεῖν* (gen.), 2nd Aor. of *τυγχάνειν*.  
 attempt, to, *πειράσθαι* (= *ά-εσθαι*) : *ἐπιχειρεῖν* (= *έ-ειν*), to take in hand (dat. *ἐπίχειρ*).  
 attend (= follow upon), *ἐπ-εσθαι* (dat.).  
 attend to, *φροντίζειν*, *τὸν νοῦν προσέχειν*.  
 attendant, *ὑπηρέτης*, ου (= *minister*).  
 attention. To pay *ο* to, *τὸν νοῦν προσέχειν* (*animum applicare*), dat. of thing.  
 Attica, *Ἀττική*, ἡ.  
 attire, *στολή*.  
 avail, *ισχύειν*.  
 avoid, *φεύγειν*.  
 awake, to be, *ἐγρηγορέναι*, Perf. 2. of *ἐγείρειν*.  
 awaken, *ἐγείρειν*. *ἀνίστημι*, -ιστάναι.  
 away, to lead, *ἀπάγειν*.  
 axe, *πέλεκυς*, -εως, ὁ.

B.

Back, *ὀπίσω*.  
 bad, *κακός, πονηρός, φαῦλος*.  
 bad, the (abstract), *κακόν, τό*.  
 badness, *φαυλότης, -ότητος, ἡ*.  
 ball, *σφαίρα, ἡ*.  
*bar*, *χ.*, *ἐμφράττειν, -ξω*.  
*bar*, *ς.*, *κλείδρον*.  
 barbarian, *α.*, *βάρβαρος, ὁ*.  
 base, *ταπεινός, ἡ, ὄν*.  
 battle, *μάχη, ἡ*.  
 be, to, *εἶναι (εἰμι)*.  
 be seen, *φαίνεσθαι*.  
 be with, *συνεῖναι (σύνειμι)*, dat.  
 bear (carry), *φέρειν*. VII. To  
 bear false witness, *μαρτυρεῖν*  
*τὰ ψευδῆ (= testify the things*  
*that are false)*.  
 beast (wild), *θηρίον, τό*.  
 beautiful, *καλός*.  
 beautiful, the, *καλόν, τό*.  
 beautifully, *καλῶς*.  
 because, *ὅτι*.  
 because of, *διὰ (acc.)*.  
 become, *γίγνεσθαι (γενήσομαι, γε-*  
*γένημαι and γέγονα—ἐγενόμην)*.  
 becomes, it, *προσῆκει, πρέπει*.  
 becoming, *προσῆκων*.  
 becoming, it is, *προσῆκει*.  
 before, *πρό (gen.)*.  
 begin, *ἀρχεσθαι*.  
 beginning, *ἀρχή, ἡ*.  
 beguile, *ψεύδειν*.  
 behalf of, in, *ὑπέρ (gen.)*.  
 behave insolently, *ὕβριζε-ιν*.  
 behold, *θεᾶσθαι (= ἁ-εσθαι)*.  
 believe = trust, *πίθεσθαι =*  
*think, ἡγείσθαι (= ἑ-εσθαι),*  
*νομίζειν*.  
 believed, to be, *πιστεύεσθαι*.  
 belly, *γαστήρ, γαστρός, ἡ*.  
 beloved, to be, *see To love*.  
 benefactor, *εὐεργέτης, -ου, ὁ*.  
 benefit, to, *ὠφελεῖν (acc.)*.  
 benefit, *εὐεργέτημα, τό. εὐεργασία,*  
*ἡ. To confer a —, εὐεργετεῖν*  
*(= ἑ-ειν), acc.*

besides, *ἔτι*.  
 besiege, *πολιορκεῖν (= ἑ-ειν)*.  
 best, *ἀριστος*.  
 betray, *προδιδόναι (προδίδωμι)*.  
 better. See *ἀγαθός* in Note 9.—  
*Adv. βέλτιον*.  
 between, *μεταξύ (gen.)*.  
 beware of, *φυλάττεσθαι (acc.) :*  
*εὐλαβεῖσθαι (= ἑ-εσθαι) τι*.  
 beyond, *πρὲρ, ὑπέρ*.  
 bid, *κελεύειν (c. acc. and inf.)*.  
 bind, *δεῖν (= ἑ-ειν)*.  
 bird, *ὄρνις, -ῖνος, ὁ, ἡ*.  
 bite, *δάκνειν (List III.)*.  
 bitter, *πικρός*.  
 black, *μέλας* : as *subst.*, *τὸ μέλαν*.  
 blame, to, *αἰτιάσθαι (= ἁ-εσθαι,*  
*acc.)*.  
 blessing, *α.*, *ἀγαθόν, τό*.  
 blood, *αἷμα, τό*.  
 blow, *πληγὴ, ἡ*.  
 Boeotia, *Βοιωτία, ἡ*.  
 boldly, *θάρρῶν*. See Vocab. 23.  
 bonassus, *βόνασσος*.  
 bookseller, *βιβλιοπώλης*.  
 born, to be, *φύναι (πέφυκα = I*  
*am by nature, &c.)*.  
 both, *ἄμφω*.  
 both—and, *καί—καί, τέ—καί*.  
 bow, *τόξον, τό*.  
 bowl, *φιάλη*.  
 boy, *παῖς, ὁ. παιδίον, τό*.  
 branching (of horns), *πολυσχιδής*.  
 brass, *χαλκός, ὁ*.  
 brass (as *adj.*) : brazen, *χάλκεος,*  
*-οῦς*.  
 brave, *ἀνδρείος, γενναῖος*.  
 brave-dangers, *κινδυνεύειν*.  
 bravely, *ἀνδρείως, γενναίως*.  
 bravery, *ἀνδρίῳ, ἡ. ἀρετή, ἡ*.  
 bread, *ἄρτος, ὁ*.  
 breadth, *πλάτος, τό*.  
 break (a peace, &c.), *λύειν* : (a  
 limb), *κατάγνυμι, -αγνύμαι. List*  
*IX*.  
 brighten, *λαμπρύνειν*.  
 brilliant, *λαμπρός*.  
 bring, *ἄγειν*.

bring up (= educate), *παιδεύειν*.  
 brother, *ἀδελφός*, *ὁ*.  
 build, *ἰδρύειν*, *κτίζειν*, *οἰκοδομεῖν*.  
 bull, *ταῦρος*, *ὁ*.  
 burn, *καίειν* (*καύσω*, &c.). Att.  
 Impf. *ἔκαον*. Aor. *ἔκαη*.  
 burn down, *κατακαίειν* (see the  
 preceding word).  
 bury, *θάπτειν*.  
 business, *ἔργον*, *τό*. *πράγμα*, *τό*.  
 but, *δέ*, *ἀλλά*.  
 but also, *ἀλλά καί*.  
 butt, *το*, *κυρίττειν*.  
 buying a horse, *ἵππωνεία*, *ἡ*.  
 by, *ὑπό*, *παρά*, *πρός* (gen.): in  
*swearing*, *νῆ* (= yes, by), (*οὐ*)  
*μά* (= no, by), *acc*.

## C.

Call, *το*, *καλεῖν* (= *έ-ειν*), *ἀπαγο-  
 ρεύειν*, *λέγειν*. = name, *ὀνομά-  
 ζειν*.

camel, *κάμηλος*, *ὁ*, *ἡ*.

camp, *στρατόπεδον*.

can (be able), *δύνασθαι*.

care, *το*, care for, take care for,  
*ἐπιμέλεσθαι*, *φροντίζειν* (gen.).

carry, *φέρειν*. VII.

carry on war, *πολεμεῖν* (= *έ-ειν*),  
*dat*.

carry out (to sea), *ἀποφέρειν* (*ές  
 τὸ πέλαγος*): [to be carried out  
 to sea, cf. *Sea*]. On *φέρειν*,  
 see List vii.

cart, *ἄμαξα*.

Carthage, *Καρχηδών*, *-όνος*, *ἡ*.

cast, *το*, *ρίπτειν*.

cast away, *ἀποβάλλειν*.

castle, *ἄκρα*, *ἡ*.

catch, *ἑρπύειν*, *ἀγρεύειν*.

cavalry, *οἱ ἵπποις* (pl. of *ἵππεύς*)  
 = *equites*. *ἵππος*, *ἡ* (collec-  
 tively).

cease, *παύεσθαι*, *διαλείπειν*. See  
 Vocab. 23.

censure any thing, *μίμνεσθαι τι*.  
 Ceres, *Δημήτηρ*, *ἡ*.

chance, *τύχη*, *ἡ*.

change, *μετα-στρέφειν* (= turn  
 backwards): *μετα-βάλλειν*.

character, *ἥθος*, *-ους*, *τό*.

charge, *ἐμβάλλειν εἰς* (lit. to cast  
 into).

chariot, *ἄρμα*, *τό*.

chastise, *καλάζ-ειν* (Fut. *-σομαι*  
 or *-σω*).

cheat, *ψεύδειν*.

chest, *λάρναξ*, *-ακος*, *ἡ*.

child, *παῖς*, *ὁ*, *ἡ*. *τέκνον*, *τό*.

choice, *αἵρεσις*, *-εως*, *ἡ*.

choose, *αἰρεῖσθαι* (= *έ-εσθαι*):  
 = will, *βουλεύεσθαι*, *ἐξέλειν*.

chorus, *χóρος*, *ὁ*.

circle, *κύκλος*, *ὁ*.

citizen, *πολίτης*, *ὁ*.

city, *πόλις*, *ἡ*. *δοτυ*, *τό*.

cleave, *το*, *έχεσθαι* (gen.).

clerk, *γραμματεὺς*, *-εως*, *ὁ*.

clever, *ἀγχίνους*. See 136.

cleverness, *σοφία*.

cloud, *νεφέλη*.

collect (in a heap), *ἀσροίζειν* (e. g.  
 manure).

colonize, *οικήζειν*.

color, *χρῶμα*, *-ατος*, *τό*.

combat, *μάχη*, *ἡ*.

come, *έρχεσθαι*. VII. I am come,  
 = am present, *ἤκω*.

command (military), *στρατηγία*.

command, *το*, *κελεύειν*, *ἐπιτάττειν*,  
*προστάττειν*: (of generals),  
*παραγγέλλειν*.

commander, *στρατηγός*.

commend, *ἐπαινέειν* (= *έ-ειν*).

commit injustice, *ἀδικεῖν* (= *έ-  
 ειν*).

common, *κοινός*.

companion, *ἐταῖρος*, *ὁ*.

compel, *ἀναγκάζειν*.

complete, *διατελεῖν*.

compulsion, *ἀνάγκη*, *ἡ*.

conceal, *ἀποκρύπτειν*, *κατακρύ-  
 πτειν*, *κεύθειν*, *καλύπτειν*.

concerns, it, *μέλει* (c. dat. pers.,  
 gen. rei: sts nom. rei).

condemn, κρίνειν : ∞ to death, θάνατον.  
 conduct, ἄγειν.  
 confer benefits, εὖ ποιεῖν (= ε-ειν) τινα.  
 confession, ὁμολογία, ἡ.  
 conquer, νικᾶν (= ἀ-ειν), κρατεῖν (= ε-ειν), gen.  
 consider, σκοπεῖν (= ε-ειν), (= reckon), νομίζειν.  
 consult with, συμβουλευέσθαι τινα.  
 consume, ἀναλίσκειν. v.  
 contemplate, θεωρεῖν (= ε-ειν), σκοπεῖν (= ε-ειν).  
 contest, μάχη, ἡ.  
 continually, συνεχῶς.  
 continue, διατελεῖν (= ε-ειν), διαγίγειν.  
 contradict, ἀντιλέγειν (τινί).  
 converse with, διαλέγεσθαι τινα.  
 convert - into - blood, ἐξ-αιματοῦν (= ὁ-ειν).  
 copper, χαλκός, ὁ.  
 copy, ἀπικαίρειν.  
 Corcyraeans, Κερκυραῖοι.  
 corpse, νεκρός, ὁ.  
 correct, ἐπανορθοῦν (= ὁ-ειν), lit. to make straight again.  
 count, ἀριθμεῖν (= ε-ειν).  
 country, χώρα, γῆ, ἡ : one's country, πατρίς, -ίδος, ἡ.  
 courage, ἀρετή, ἡ. ἀνδρία, ἡ. θυμός, ὁ.  
 courageously, ἀνδρείως.  
 court, θεραπεύειν (= pay court to), acc.  
 cover, καλύπτειν : (of snow, &c.), ἀφανίζειν (i. e. cause to disappear).  
 cow, βούς, ἡ.  
 cowardice, ἀνανδρία, ἡ.  
 credit to, πεῖθεσθαι (dat.).  
 Cretan, Κρής, -ητός.  
 Crete, Κρήτη, ἡ.  
 crown, α, στέφανος, ὁ.  
 cuckoo, κόκκυξ, -υγος, ὁ.  
 cultivate (= practise a habit), ἀσκεῖν (= ε-ειν) [exercise].

cup, κύπελλον, τό.  
 custom, ἔθος : it is an established custom, νόμος ἐστί.  
 cutlass, μάχαιρα, ἡ.  
 cut-off, ἀποκόπτειν : ἐκ-κόπτειν (= cut-out, e. g. a vice, bad custom, &c.).  
 Cyrus, Κύρος, ὁ.

## D.

Danger, κίνδυνος, ὁ : to incur —, κινδυνεύειν.  
 dare, τολμᾶν (= ἀ-ειν).  
 Darius, Δαρείος, ὁ.  
 daughter, θυγάτηρ, θυγατρός, ἡ.  
 dawn, ἔως, ἡ (acc. ἔω).  
 day, ἡμέρα, ἡ.  
 daybreak, at, ἅμα ἔφ, ἅμα ἡμέρα.  
 dead, the, οἱ νεκροί : to be dead, τεθνηκέναι.  
 dear, φίλος.  
 death, θάνατος, ὁ.  
 deathless, ἀγήρων.  
 deceive, ψεύδ-ειν, ἐξαπατᾶν (= ἀ-ειν).  
 declare, ἀποφαίνεσθαι (e. g. one's opinion, γνώμην).  
 decree, α, ψήφισμα, τό.  
 deed, ἔργον, τό.  
 deem, νομίζειν : to be deemed worthy, ἀξιουῖσθαι (= ὁ-εσθαι).  
 deep, βαθύς.  
 defend, φυλάττειν.  
 define, ὀρίζειν (ὅρος, boundary, limit) ; hence the horizon = boundary line of earth and air.  
 deliberate, βουλευέσθαι : ∞ with another, συμβουλευέσθαι (dat.).  
 delight in, χαίρειν (dat.), ἡδεσθαι, τέρπεσθαι. ἀγάλλεσθαι.  
 delightful, ἡδύς (sweet).  
 deliverance (= safety), σωτηρία, ἡ.  
 Delphi, Δελφοί, -ῶν.  
 demagogue, δημογωγός, -οῦ.  
 demand, to, (= ask), αἰτεῖν (= ε-ειν).



- Demeter (Ceres), Δημήτηρ, -τρος, ἡ.  
 Demosthenes, Δημοσθένης, -ους, ὁ.  
 deny, ἀρνείσθαι (= ἐ-εσθαι).  
 depart, ἀπείναι (ἀπειμι), ἀπαλλάττεσθαι, ἀπέρχεσθαι. VII.  
 deplore, κλαίειν, κλαύσομαι. Pf.  
 Pass. κέκλαυμαι : seld. -σμαι.  
 deprive, στέρειν (= ἐ-ειν), ἀφαιρείσθαι (= ἐ-εσθαι).  
 deserve, ἄξιον εἶναι.  
 deserving, ἄξιος.  
 desire, a, ἐπιθυμία, ἡ.  
 desire, to, ἐπιθυμεῖν (= ἐ-ειν), gen.  
 desirous, to be (= wish), ἐθέλειν.  
 despise, καταφρονεῖν (= ἐ-ειν), gen.  
 destitute, ἐρήμος, -η, -ον.  
 destroy, φθείρειν, διαφθείρειν, καταλύειν, ἀπολλύειν. IX.  
 destroy (a form of government), λύειν (= dissolvere).  
 determined, it is, δοκεῖ (c. dat. pers.).  
 device, ἐπίνοια, ἡ.  
 devise, μηχανᾶσθαι (= ἀ-εσθαι) = *machinari*.  
 die, s., κύβος, ὁ.  
 die, to, θνήσκειν, ἀποθνήσκειν, v. τελευτᾶν (ἀ-ειν).  
 differ (from), διαφέρειν (gen.).  
 dig down, κατασκάπτειν.  
 diligently, σπουδαίως.  
 din, κτύπος, ὁ.  
 dine, δειπνεῖν (= ἐ-ειν).  
 dinner, δεῖπνον, τό (= *cæna*).  
 Diodorus, Διόδωρος, ὁ.  
 Diogenes, Διογένης, -ους, ὁ.  
 dip, βάπτειν.  
 disaffected, δύσνοος, -ους.  
 disagree, διαφωνεῖν.  
 disappear, ἀφανίζεσθαι, c. Aor. Pass.  
 disappoint, ψεύδειν (τινά τινος).  
 To be disappointed of —, ψεύδεσθαι (c. gen.).  
 disciple, μαθητής, -οῦ.
- discreet, φρόνιμος.  
 discus, δίσκος, ὁ.  
 disease, νόσος, ἡ.  
 disembark, ἀπο-βαίνειν. III.  
 disgraceful, αἰσχρός.  
 disgracefully, αἰσχροῶς.  
 disobey, ἀπειθεῖν (= ἐ-ειν), dat.  
 dispirited, to be, ἀσῶμεν (= ἐ-ειν).  
 display (= show off), ἐπιδεικνύσθαι.  
 disposed, kindly, εὖνους 2.  
 dissatisfied, μεμψίμοιρος.  
 dissolve, λυεῖν.  
 distinguish oneself; be distinguished for, διαφέρειν.  
 disturb, κινεῖν (= ἐ-ειν), ποιεῖν. ταραττεῖν, συγκεῖν (= ἐ-ειν).  
 divine, θεῖος.  
 do, πράττειν, ποιεῖν (= ἐ-ειν), δράν (= ἀ-ειν).  
 do good to, εὖ ποιεῖν (= ἐ-ειν), acc.; εὐεργετεῖν (= ἐ-ειν), acc.  
 dog, κύων, κυνός, ὁ, ἡ.  
 door, θύρα, ἡ.  
 draw, ἀπαικάζειν (= take a likeness of).  
 drain away, ἀποσπᾶν.  
 draw up (of an army), τάττειν.  
 dream, ἐνυπνιάζειν.  
 drink, to, πίνειν. VII.  
 drug, φάρμακον, τό.  
 dwell, οἰκεῖν (= ἐ-ειν).

## E.

- Each other, ἀλλήλων, -οις, -ους.  
 eagerness, σπουδή (σπεύδων).  
 eagle, αετός, ὁ.  
 ear, οὖς, ὅπως, τό. Note 9.  
 earnest, σπουδαῖος, α, ον.  
 earth, the, γῆ, ἡ.  
 easily, ῥαδίως.  
 eat, ἐσθίειν. VII.  
 educate, παιδεύειν.  
 educated, πεπαιδευμένος.  
 education, παιδεία, ἡ.  
 egg, ὠόν (ὠφόν = *ovum*).

Egypt, Αἴγυπτος, ἡ.  
 Egyptian, Αἰγύπτιος, ὁ.  
 either—or, ἢ—ἢ.  
 elbow, ἀγκών, ὁ.  
 elephant, ἐλέφας, -αντος, ὁ.  
 employ, χρῆσθαι (= ἁ-εσθαι),  
 dat.  
 empowered, I am, κύριός εἰμι (ποι-  
 εῖν τι).  
 emulate, ζηλοῦν (= ὁ-εῖν).  
 emulation, ζηλος.  
 enact laws, τιθέναι (Aor. θέναι)  
 νόμους.  
 encampment, στρατόπεδον, τό.  
 end, τέλος, -ους, τό.  
 endeavor, to, πειρᾶσθαι (= ἁ-  
 εσθαι), Dep. Pass.  
 endure, ὑπομένειν.  
 enemy, πολέμος, ὁ (*hostis*). ἐχ-  
 θρός, ὁ.  
 enjoin upon, ἐντέλλειν.  
 enslave, δουλοῦν (= ὁ-εῖν), κατα-  
 δουλοῦν (= ὁ-εῖν). Mid. 'for  
 oneself or to oneself.'  
 enter, εἰσέναι (εἰμι, ἰδο).  
 entrance (of a port), εἰσπλους or  
 ἔσπλους, ὁ.  
 entreat, ἱκετεύειν.  
 entrust to, ἐπιτρέπειν.  
 envious, φθονερός.  
 envy, φθόνος, ὁ.  
 envy, to, φθονεῖν (= ἁ-εῖν), dat.  
 Erefria, Ἐρέτρια, ἡ.  
 err, ἀμαρτάνειν. III.  
 especially, μάλιστα.  
 esteem = value much, ποιεῖσθαι  
 (= ἁ-εσθαι) περὶ πολλοῦ : =  
 consider, think, νομίζειν.  
 ether, αἰθήρ, αἰθέρος, ὁ.  
 Euclēs, Εὐκλῆς (-οὺς).  
 Europe, Εὐρώπη, ἡ.  
 even, of an even number, ἄρτιος,  
 ὁ, ον.  
 even, after or before *not*, οὐδέ (= *ne* — *quidem*), the *not* to be  
 untranslated.  
 even if, even though (καὶ ἐάν =)  
 καὶν (subj.).

ever (= always), αἰεί : not ever,  
 οὐποτε, μήποτε, or οὐ—ποτε,  
 μή—ποτε (ποτε, enclit.).  
 every, πᾶς : = *quisque*, ἕκαστος.  
 every thing, πᾶν.  
 every where, πανταχοῦ.  
 evident, δῆλος.  
 evidently. To be translated by  
 δῆλός ἐστι (ἦν, &c.) with  
 particp. He evidently loves —,  
 δῆλός ἐστι φιλῶν...  
 evil, κακός. To speak evil of,  
 κακῶς λέγειν (acc. *personae*).  
 evil, an, κακόν, τό. κακία, ἡ.  
 evil-doer, κακοῦργος, ὁ.  
 examine, ἐξετάζειν.  
 examine-by-torture, βασανίζειν.  
 example (= instance), παράδει-  
 γμα, τό.  
 excellence, ἀρετή, ἡ (*virtus*).  
 excellent, ἀγαθός, κάλλιστος.  
 excellently, ἄριστα (neut. adj.  
 used adverbially).  
 exclude, εἴργειν.  
 exercise, to, ἀσκεῖν (= ἁ-εῖν) : =  
 make trial of, πειρᾶσθαι (= ἁ-  
 εσθαι).  
 expect (= hope), ἐλπίζειν : =  
 claim, ἀξιοῦν (= ὁ-εῖν) : =  
 look for, ὑποπτεύειν, προσδοκᾶν  
 (= ἁ-εῖν).  
 expedition, to make an, στρατεύ-  
 εῖν.  
 expensive, πολυτελής.  
 experience, ἐμπειρία, ἡ.  
 expunge, to, ἐξαλείφειν (blot-out).  
 extend, ἐξάγειν.  
 external, ὁ (ἡ, τό) ἔξω (adv.).  
 extreme, ἔσχατος, ἡ, ον.  
 eye, ὀφθαλμός, ὁ. ὄμμα, τό.

F.

Face, πρόσωπον.  
 fair (= beautiful), καλός.  
 faithful, πιστός.  
 faithlessness, ἀπιστία.  
 false, ψευδής.

falsely, to swear, ἐπιορκεῖν (= ἐ-εἶν).

fate, μοῖρα, ἡ.

father, πατήρ, πατρός, ὁ.

fear, φόβος, ὁ.

fear, to, φοβεῖσθαι (= ἐ-εσθαι).

δεδοικέναι (δέδοικα) or δεδιέναι.

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fearful, δεινός : to be —, φοβεῖσθαι (= ἐ-εσθαι).

feel pain, ἀλγεῖν.

female, θῆλυς, -εῖα, υ.

few, ὀλίγοι, -αι, -α.

fight, to, μάχεσθαι. I.

fig-tree, συκῆ, ἡ.

find, εὕρισκειν. v.

fine (= beautiful), καλός.

fire, πῦρ, πυρός, τό.

first, πρῶτος : adv. πρῶτον. πρῶτα, τά.

fit, ἱκανός.

fix (= to make firm), πηγνύναι (List IX).

flatter, κολακεύειν (acc.).

flatterer, κόλαξ, κολᾶκος, ὁ.

flee, φεύγειν.

flee away from, ἀποφεύγειν (acc.).

fling, ρίπτειν. ω into, ἐμ-βάλλειν.

flute, αὐλός.

fly (= flee), φεύγειν.

fodder, χόρτος, ὁ.

follow, ἐπεσθαι (dat.).

fond of gain, φιλοκερδής, ἐς.

food, τροφή, ἡ.

foot, ποῦς (or better ποὺς), ποδός, ὁ.

foot-soldier, πεζός, ὁ.

force, military, δύναμις, -εως, ἡ.

force (violence), βία, ἡ.

foreign, ἀλλότριος.

form (= species), εἶδος, τό.

fortune, τύχη, ἡ.

fortune, good, εὐτυχία, ἡ.

fortunate, εὐδαίμων, -ονος. εὐτυχής, -ές.

fortunate, to be, εὐτυχεῖν (= ἐ-εἶν), εὐδαιμονεῖν (= ἐ-εἶν).

found, to, κτίζειν, ἰδρύειν.

foundation, θεμέλιον, τό.

fountain, πηγή, ἡ. κρήνη, ἡ.

fox, ἀλώπηξ, -εκος, ἡ.

free, ελεύθερος.

free, to, λύειν, ἐλευθεροῦν (= ὀ-εἶν).

freedom, ἐλευθερία, ἡ.

friend, φίλος, ὁ.

friendship, φιλία, ἡ.

from, ἀπό, ἐκ, παρά (gen.).

fruit, καρπός, ὁ.

full, μεστός, πλήρης, -ες (gen.), ἔμπλεως.

future, τὸ μέλλον.

## G.

Gain, κέρδος, -ους, τό. ἀφέλεια.

gain, to, κερδαίνειν.

game, τὰ θηρία (= small wild animals).

garden, κήπος, ὁ.

garland, στέφανος, ὁ.

garment, ἐσθῆς, ἐσθῆτος, ἡ.

gate, πύλη, ἡ.

Geloni (the), Γελωνοί.

general, α, στρατηγός, ὁ.

geometer, γεωμέτρης, ου, ὁ.

geometry, γεωμετρία.

giant, γίγας, γίγαντος.

gift, δῶρον, τό : = act of giving, δόσις, εως, ἡ.

give, διδόναι (δίδωμι).

give back, ἀποδιδόναι.

give one a share of any thing, μεταδιδόναι (μεταδίδωμι) τινί τινος.

give over, λήγειν (c. partic.).

gladly, ἄσμενος (adj.).

glory, δόξα, ἡ.

go, ἔρχομαι\* βαίνειν (III.), πορεύεσθαι.

\* εἰμι (= I will go) is more common than the fut. of ἔρχομαι; the moods of εἰμι, than the moods of the pres. of ἔρχομαι; and imperf. ἦεν than ἡρχόμεν.—Βαίω is used of going on foot (gradior).

goal, αἶξ, αἰγός, ἡ.  
 go away, ἀπιέναι (ἀπειμι), ἀπέρ-  
 χεσθαι (VII.), ἀπαλλάττεσθαι  
 (= get off, come off).  
 go-on-an-expedition, στρατεύ-  
 εσθαι.  
 goblet, κύπελλον, τό.  
 God, a god, θεός, ὁ.  
 goddess, θεά, ἡ.  
 gold, χρυσός, ὁ. χρυσίον, τό.  
 golden, gold (as adj.), χρυσεός,  
 -ούς.  
 good, ἀγαθός, ἐσθλός, καλός : οἱ  
 ἀγαθοί, the good : τὸ ἀγαθόν,  
 the good (abstract) : = a good  
 thing, ἀγαθόν. Very good,  
 ἀριστος, βέλτιστος, κράτιστος  
 (Note 13).  
 good for nothing, οὐδενὸς ἄξιος.  
 good will, εὐνοια, ἡ.  
 govern, κρατεῖν (= εἶναι), gen. ;  
 ἄρχειν (gen.).  
 government, πολιτεία, ἡ.  
 governor, ἄρχων, ἄρχοντος (pro-  
 perly a partic. *ruling*).  
 gracious, ἰσως.  
 grant, to, διδόναι (δίδωμι).  
 grass, πόα, ἡ.  
 gratitude, χάρις, -ίτος, ἡ.  
 grave, σήκη (τίσημι).  
 great, μέγας. Very ω, μέγιστος.  
 Grecian, Ἑλληνικός.  
 Greece, Ἑλλάς, Ἑλλάδος, ἡ.  
 Greek, a, Ἕλλην, Ἕλληνας, ὁ.  
 grief, λύπη, ἡ.  
 grieve, λυπεῖσθαι (= εἶσθαι).  
 grow old, to, γηράσκειν.  
 Gryllus, Γρύλλος.  
 guard, to, φυλάττειν, διαφυλάτ-  
 τειν.  
 guard : to be on one's guard  
 against, φυλάττεσθαι (acc.).  
 Gylippus, Γύλιππος.

## H.

Halo, ἄλως, ἡ.  
 hand, χεῖρ, χειρός, ἡ (d. pl. χερσί).  
 hand-over, ἐγχειρίζειν (τί τινα).  
 happiness, εὐδαιμονία, ἡ.  
 happy, εὐδαιμων.  
 hard (difficult), χαλεπός.  
 hardship, πόνος, ὁ.  
 hare, λαγός, -ά, ὁ.  
 harsh, χαλεπός.  
 hatch (its) young ; breed, νεοττεύ-  
 ειν (wh. see).  
 hate, to, μισεῖν (= εἶναι).  
 have, ἔχειν. VII.  
 head, κεφαλὴ, ἡ.  
 heal, ἰᾶσθαι (= ἀ-εσθαι).  
 healthy, ὑγιής, -ές.  
 hear, ἀκούειν.  
 heaven, οὐρανός, ὁ.  
 Hellas, Ἑλλάς, -ᾶδος, ἡ.  
 Hellenes, Ἕλληνες, οἱ.  
 Hera (Juno), Ἥρα, ἡ.  
 herald, κήρυξ, -υκος, ὁ.  
 Hercules, Ἡρακλῆς, -έους, ὁ.  
 Hermes (Mercury), Ἑρμῆς, -οῦ, ὁ.  
 hide, κρύπτειν, ἀποκρύπτειν.  
 highly, to esteem more, περὶ μεί-  
 ζονος ποιεῖσθαι (= εἶσθαι). To  
 reverence or prize highly, περὶ  
 πολλοῦ ποιεῖσθαι (= εἶσθαι).  
 hinder, κωλύειν.  
 him, αὐτόν.  
 hireling, μισθωτός, ὁ.  
 his,\* αὐτοῦ (ejus).  
 his own,\* ἑαυτοῦ or αὐτοῦ (ipsius,  
 suus).  
 hit, τυγχάνειν (Aor. τυχεῖν), gen.  
 hither, δεῦρο.  
 hold-in-estimation, τιμᾶν (ἀ-εῖν).  
 hold-office, ἄρχειν.  
 hollow, κοῖλος.  
 holy, ἱερός, ὁσιος.  
 home, οἶκος, ὁ.

\* His father (acc.), τὸν πατέρα αὐτοῦ or αὐτοῦ τὸν πατέρα. His own  
 father, τὸν ἑαυτοῦ πατέρα or τὸν πατέρα τὸν ἑαυτοῦ.

honey, μέλι, -ιτος, τό.  
 honorary-privilege, γέρας, τό.  
 honor, τιμή, ἡ.  
 honor, to, τιμᾶν (= αἶν).  
 hoof, ὄπλή, ἡ.  
 hope, ἐλπίς, ἐλπίδος, ἡ.  
 hope, to, ἐλπίζειν.  
 hoplite, ὀπλίτης.  
 horn, κέρας, τό.  
 horse, ἵππος, ὁ: = cavalry, ἵππος, ἡ.  
 horseman, ἵππεύς, ὁ.  
 host, ξένος, ὁ.  
 hostile, πολέμιος, ἐχθρός.  
 house, οἶκος. ὁ. οἰκία, ἡ. Small house, οἰκίδιον.  
 how? πῶς; (in an indirect question), ὅπως (or πῶς); how much, ὅσος.  
 human, ἀνθρώπινος.  
 hunger, λιμός, ὁ.  
 hungry, to be, πεινᾶν (= αἶν).  
 hunt, to, θηρεύειν.  
 hurl, ῥίπτειν.  
 hurtful, βλαβερός.  
 husbandman, γεωργός (γῆ. ἔργον, work).

## I.

I, ἐγώ. Pdm. 41.  
 idleness, ῥαθυμία, ἡ (= sluggish indifference, laziness).  
 idle-talk, λήρος, ὁ.  
 if, εἰ.—ἐάν, ἥν, ἂν (subj.).  
 ignoble, ἀγεννής, -ές.  
 ignorant, ἀμαθής, -ές.  
 ill, to be, νοσεῖν (= εἶν), ἀσθενεῖν (= εἶν).  
 ill-affected, δύσνους (ο-ος).  
 illness, νόσος, ἡ.  
 imitate, μιμεῖσθαι (= εἶσθαι).  
 immediately, εὐθύς, παραχρῆμα.  
 immoveable, ἀκίνητος.  
 implant, ἐμφυτεύειν.  
 impossible, ἀδύνατος 2.  
 in, ἐν.  
 in order to, by Fut. Partcp., or a final conjunction, as ἵνα, ὥς.

in the way of, ἐμποδῶν (dat.).  
 indeed, μέν: indeed—but, μέν—δέ.  
 indisposed, to be, κακῶς διαμεθεῖναι, &c.  
 injure, βλάπτειν (acc.), ἀδικεῖν (= εἶν), acc.  
 injurious, βλαβερός.  
 injury, βλάβη, ἡ. ζημία, ἡ.  
 innocence, ἀβλάβεια.  
 insatiably-desirous, ἀπληστος (lit. not to be filled), c. gen.  
 insect, ἔντομον.  
 insolence, ὕβρις, -εως, ἡ.  
 insolently, see To behave.  
 inspector of boys (at Sparta), παιδονόμος, ὁ.  
 instil, ἐντιθεῖναι (ἐντίθημι).  
 instruct, παιδεύειν, διδάσκειν.  
 instruction, παιδεία, ἡ. διδαχή.  
 insult, ὑβρίζειν (ὕβρις).  
 intellect, νόσις, ἡ.  
 intelligence, σύνεσις, -εως, ἡ.  
 intemperate, ἀκράτης, ἀκόλαστος.  
 intend to, μέλλειν: also by Fut. Partcp.  
 interest (= gain to oneself) ὠφέλεια.  
 interpreter, ἐρμηνεύς, ὁ.  
 intimate (of friends), οἰκείος.  
 into, εἰς.  
 intoxication, μέθη, ἡ.  
 invasion of a country, ἐσβολή (εἰς γῆν τινα).  
 investigate, ζητεῖν (= εἶν), γινώσκειν.  
 invite, καλεῖν (= εἶν), vocare (followed by ἐπὶ c. acc).  
 iron (of), σιδήρεος, -οῦς.

## J.

Judge, a, κριτής, -οῦ, ὁ. δικαστής, -οῦ, ὁ.  
 judge, to, κρίνειν.  
 juggle, to, γοητεύειν (γότης, juggler).  
 juice, χυμός, ὁ.  
 Juno, Ἥρα, ἡ.

Jupiter, Ζεύς. Note 9.

just, δίκαιος.

justice, δικαιοσύνη, ἡ (as habit).

δίκη, ἡ : court of —, δικαστήριον, τό.

justly, δικαίως.

## K.

Keep, ἔχειν (VII.) : τρέφειν (*nurture*, of keeping animals).

keep an oath, ἐμμένειν τῷ ὅρκῳ.

keep silence, κατασιωπᾶν (= ἀειν).

kick, λακτίζειν.

kill, ἀποκτείνειν : = murder, φονεύειν.

kind, s., γένος, τό.

kind of —, τίς (enclit.), in agreement. A kind of disease, νόσος τις, &c. This kind of —, ὁ τοιοῦτος —. This kind of thing, τὸ τοιοῦτον.

kindly-disposed, εὖνους, -ουν.

kindness, εὐεργεσία, ἡ : = favor, χάρις, -ίς, ἡ.

king, βασιλεὺς, -έως, ὁ.

kite, ἰκτίνος, ὁ.

know, γινώσκειν (VI.), ἐπιστάσθαι, εἰδέναι (οἶδα).

know how, ἐπίστασθαι.

known, to make, δηλοῦν (= ὀειν).

## L.

Labor, πόνος, ὁ.

labor, to (= work), ἐργάζεσθαι : with toil, πονεῖν (= εἰν).

laborer, ἐργάτης, -ου. (Paid) laborer, ἕης, ἕη-ος, ὁ.

Lacedæmonian, Λακεδαιμόνιος, ὁ.

land (opp. sea), γῆ.

land (region), γῆ (ἡ), χώρα, ἡ.

language, διάλεκτος, ἡ.

law, νόμος, ὁ : by law, κατὰ νόμον.

lawgiver, νομοθέτης, -ου, ὁ.

lay eggs, to, ὡὰ τικτείν.

laziness, ῥαθυμία, ἡ. To be lazy, ῥαδιουργεῖν.

lead, to, ἄγειν.

lead away, ἀπάγειν.

leader, ἡγεμών, ἡγεμόνος.

leap-down, καταπηδᾶν (= ἀειν).

learn, μαρβάνειν. IV.

least, ἥκιστα.

leave, λείπειν.

leave behind, καταλείπειν.

leave off, παύεσθαι.

legend, μῦθος, ὁ.

leisure, to be at, to have, σχολάζειν.

less (adv.), ἥττον.

lest, after a word denoting fear, μή : = that not, by ἵνα (ὅπως, or ὥς) μή.

let (permit), εἶν (= ἀειν).

letters, γράμματα, τά.

liar, ψευστῆς, -ου, ὁ.

liberty, ἐλευθερία, ἡ.

lie, a, ψεῦδος.

lie in wait for, ἐνεδρεύειν (acc.).

life, βίος, ὁ. ζωή, ἡ.

like, ὁμοιος, ἴσος, παραπλήσιος.

like, I am, ἔοικα (perf.), with dat.

like. I should like to —, ἡδέως ᾶν, with Optative (= I would with-pleasure do it).

limb, μέλος, τό.

lion, λέων, λέοντ-ος, ὁ.

little, ὀλίγος : adv. μικρόν : less, μείον.

live, βιοῦν (= ὀειν), ζῆν (= ἀειν).

live-in, to, ἐμβιοῦν (= ὀειν).

long, μακρός : = much, πολύς.

look (at), βλέπειν, προσβλέπειν.

lose, to, ἀπολλύναι (ἀπόλλυμι). IX.

love, ἔρως, -ωτος, ὁ.

love, to, φιλεῖν (= εἰν), ἀγαπᾶν (= ἀειν), στέργειν : = ardently, ἐρᾶν (= ἀειν).

lover, ἐραστής, -οῦ, ὁ.

low-estate, ταπεινότης, ταπεινότητος, ἡ.

Lycurgus, Λυκούργος, ὁ.

## M.

Mad, to be, *μαίνεσθαι*. Like a dog, *λυττᾶν* (= *ά-ειν*).

magistracy, *ἀρχή*.

maiden, *κόρη*, *ή*.

maintain (affirm), *φάναι*, *φημί*. Pdm. 69.

make, *ποιεῖν* (= *έ-ειν*): make one something, *ἀποδεικνύναι* (= *αρ- point*): place, *τεθέναι*.

make-fast, *όχυροῦν* (= *ό-ειν*).

make an expedition, *στρατεύειν*.

make use of, *χρησθαι* (= *ά-εσθαι*) *τινι*.

man, *άνθρωπος*, *ό*. *άνήρ*, *άνδρός*, *ό*.

mane, *χάιτη*.

manifest, *φανερός*, *δηλος*.

mankind, *άνθρωποι* (*οί*).

manure (dung), *κόπρος*, *ό*.

many, *πολλοί*, *-αί*, *-ά*.

march, to, against (*έπί*), *στρατεύ- εσθαι*, *πορεύεσθαι*.

mark, *σκοπός*.

marrow, *μυελός*, *ό*.

marry, *γαμεῖν* (= *έ-ειν*).

mart, *έμπόριον*, *τό*.

master, *δεσπότης*, *-ου*, *ό*: = *teach- er*, *διδάσκᾶλος*.

master of, to be, *ἀρχειν* (gen.).

measure, *μετρεῖν* (= *έ-ειν*).

meat (i. e. flesh-meat), pl. of *κρέ- as*, *τό*.

meet, to, *ἀπαντᾶν* (= *ά-ειν*): = fall in with, *έντυγχάνειν* (dat.).

merciful, *ίλεως*.

mere-nonsense, *λήρος*, *ό* (= idle- talk).

messenger, *ἄγγελος*, *ό*, *ή*.

Midas, *Μίδας*, gen. *ου*.

middle, middle of, *μέσος*.

mina, *μνᾶ*, *ή*.

mind, *νοῦς*, *ό*. *φρήν*, *-ενός*.

Minerva, *Ἀθηνᾶ*.

Minos, *Μίνως* (Gen. *Μίνως* and *Μίνω*), *ό*.

misfortune, *α*, *συμφορά*, *ή*.

mode of examination (i. e. by tor- ture, &c.), *έλεγχος*, *ό*.

monarchy, *μοναρχία* (*μόνος*, only. *ἀρχή*, government).

money, *χρήματα*, *τά*. *τò ἀργύριον νόμισμα*, *-ατος*, *τό*.

month, *μήν*, *μηνός*, *ό*.

monument, *μνημεῖον*, *τό*.

moon, *σελήνη*, *ή*.

morals, *ήθη*, *τά*.

more, *πλείον*, *πλέον*, *πλις*; *μᾶλ- λον*, *παγίς* (comp. much).

mortal, *θνητός*.

most, *πλείστος*.

most [of all] (especially), *μάλι- στα*.

mother, *μήτηρ*, *μητρ-ός*, *ή*.

motion, to be in, *κινεῖσθαι* (= *έ- εσθαι*) w. Pass. Aor.

move, *κινεῖν* (= *έ-ειν*).

moved, to be, *κινεῖσθαι* (= *έ- εσθαι*).

much, *πολύς*.

multitude of hands, *πολυχειρία*.

Munychia, *Μουνυχία*.

music, *μουσική*, *ή*.

must, one, *δεῖ*, *χρή* (*oportet*).

## N.

Name, *ὄνομα*, *τό*.

native land or country, *πατρίς*, *-ίδος*, *ή*.

natural disposition, *φύσις*, *εως*, *ή*.

natural philosopher, *φυσικός*, *ό*.

nature, *φύσις*, *εως*, *ή*.

nearly, *σχεδόν τι*.

necessary, *ἀναγκαῖος*.

necessary, to be, *δεῖ*, *χρή* (w. acc. and inf.).

necessity, *ἀνάγκη*, *ή*.

neck, *αὔχην*, *-ένος*, *ό*. *δέρη*, *ή*.

need, to, *δεῖσθαι* (= *έ-εσθαι*), gen.; *χρηζειν* (gen.).

neglect, to, *ἀμελεῖν* (= *έ-ειν*), gen.

neighbor, *ό πέλας* (= *the near person*. *πέλας*, adv.).

Neptune, *Ποσειδών*, *-ώνος*, *ό*.

never, οὔποτε, οὐδέποτε, μήποτε, μηδέποτε (mostly of fut.)—οὐδέπωποτε, μηδεπώποτε (only of past).  
nevertheless, ὅμως.  
night, νύξ, νυκτός, ἡ.  
nightingale, ἀηδών, -όνος, ἡ.  
Nile, Νεῖλος, ὁ.  
no, no one, none, οὐδεῖς, μηδεῖς : by no means, οὐδὲμῶς, ἥκιστα : no longer, οὐκέτι (μηκέτι).  
nobly, γενναίως.  
nobody, οὐδεῖς, μηδεῖς.  
north-wind, βορρᾶς, -ᾱ, ὁ.  
not, οὐ (οὐκ, οὐχ) : with the Imp., μή : not only, οὐ μόνον : not the less, οὐδὲν ἥττον : not even, οὐδέ (μηδέ).  
not one, οὐδεῖς.  
not yet, never yet, οὐπω, οὐδεπώποτε.  
nothing, οὐδέν (μηδέν).  
nourish, τρέφειν.  
now, νῦν.  
nurse, τρόφος, ἡ.

O.

O that, εἴθε w. opt.  
oath, ὅρκος, ὁ.  
obedient, εὐπειθής, κατήκοος 2, (gen.).  
obey, πείθεσθαι (dat.), ὑπακούειν, πειθαρχεῖν (= εἶναι), dat.  
obliged, to be (necessary), δεῖ w. acc. and inf., ἀναγκαῖος εἶμι.  
obscurity, ἀδοξία.  
observe (a law), see Vocab. 19.  
obtain, κτᾶσθαι (= ἀ-εσσαι), λαμβάνειν (IV.), τυγχάνειν (IV.), gen.  
Oenoe, Οἰνών, ἡ.  
offer (as a gift to a divinity), ἀνατίθεναι : (= propose to give), pres. and imperf. of διδωμι.  
offering, θῦμα, τό.  
office (in the state), ἀρχή, ἡ.  
often, πολλάκις.  
oil, ἔλαιον, τό.

old, never growing, ἀγηρως.  
old age, γῆρας, τό.  
old man, γέρον, γέροντος.  
oligarchy, ὀλιγαρχία, ἡ.  
once, ἅπαξ : at once (= at the same time), ἅμα.  
one, εἷς, μία, ἓν.  
one another (of), ἀλλήλων.  
only, μόνον : (adj.) μόνος.  
opinion, ἄν, γνώμη, ἡ.  
opponents, οἱ ἐναντίοι.  
opposite, ἐναντίος.  
orator, ῥήτωρ, ῥήτορος, ὁ.  
oratory, ῥητορικὴ, ἡ. See Vocab. 22.  
Orestes, Ὀρέστης, οὐ, ὁ.  
other, the (= *alter*), ἕτερος : = *alius*, ἄλλος.  
otherwise, ἄλλως.  
ought, δεῖ, χρή (οportet), προσήκει = *debet*.

P.

Pain, ἄλγος, -ους, τό : = grief, λύπη, ἡ : severe ὡ, ὀδύνη, ἡ.  
painter, γραφεύς, -έως, ὁ.  
Palladium, Παλλάδιον, τό.  
panegyric, ἑπαινος, οὐ, ὁ (praise).  
pardon, to, συγγιγνώσκειν (dat.).  
VI.  
parent, γονεύς, -έως, ὁ.  
part, a, μέρος, -ους τό : take part in, μετέχειν (gen.).  
participation, participating, κοινωνία.  
passion, πάθος, τό : = angry passions, ὀργαί (pl.) : = evil desire. ἐπιθυμία, ἡ.  
path, ὁδός, ἡ.  
patience, καρτερία, ἡ.  
pay, μισθός, ὁ.  
pay attention (to), τὸν νοῦν προσέχειν (= *animum applicare*) ; or προσέχειν only, τὸν νοῦν being understood.  
peace, εἰρήνη.  
peacock, ταῶς, -ῶ, ὁ.



Peloponnesus, Πελοπόννησος, ἡ.  
 people, δῆμος, ὁ.  
 perceive, κατανοεῖν.  
 perform, πράττειν, ἐργάζεσθαι.  
 perhaps, ἴσως.  
 Pericles, Περικλῆς, -έους.  
 peril, κίνδυνος.  
 perish, ἀπώλλυσθαι. ἀπὸ λωλα =  
 periti.  
 permit, εἶν (= ἀ-ειν) : it is per-  
 mitted, ἔξεστι.  
 Persian, Πέρσης, -ου, ὁ.  
 persuade, πείθειν (acc.).  
 persuasion, πεισμός, -οῦς, ἡ.  
 phalanx, φάλαγξ, -γγος, ἡ.  
 Philip, Φίλιππος, ὁ.  
 philosopher, φιλόσοφος, ὁ.  
 philosophy, φιλοσοφία, ἡ.  
 Phœnicians, Φοίνικες, οἱ.  
 physician, ἰατρός, ὁ.  
 piety, εὐσεβεία, ἡ.  
 pillage, σὺλῆν (= ἀ-ειν).  
 pious, εὐσεβής, -ές.  
 Piræus, Πειραιεύς, -έως, ὦς.  
 pitch, πίττα, ἡ.  
 place, τόπος, ὁ.  
 place, to, τιθέναι (τίθημι). οὐ be-  
 fore, προτιθέναι.  
 plant, to, ἐμφυτεύειν.  
 Plateæ, Πλάταια, ἡ : or pl. Πλα-  
 ταιαί.  
 Plato, Πλάτων, -ωνος, ὁ.  
 pleasant, ἡδύς, -εία, -ύς.  
 pleasantly, ἡδέως.  
 please, ἀρέσκειν (dat.) : = choose,  
 βουλευεσθαι.  
 pleasure, ἡδονή, ἡ.  
 plot against, ἐνεδρεύειν (insidiari,  
 acc.).  
 poet, ποιητής, -οῦ, ὁ.  
 poetry, epic, ποίησις ἐπῶν, τὰ ἔπη.  
 poison, φάρμακον (drug).  
 pollute, μαιίνειν.  
 poor, πένης, -ητος. ἐνδεής, πτωχός.  
 poor, to be, πένεσθαι.  
 poorly (badly), κακῶς.  
 portentous monster, τέρας, -ατος,  
 τό.

Poseidon (Neptune), Ποσειδών,  
 -ῶνος, ὁ.  
 possess, ἔχειν (VII.) Also Perf.  
 κέκτημαι (= I have acquired).  
 possession, κτήμα, τό.  
 possible, δυνατός.  
 pound, τρίβειν (rub).  
 power, δύναμις : to be in the —  
 of, γίνεσθαι ἐπὶ τινι.  
 power, it is in one's (possible),  
 ἔξεστι.  
 power, to have much, πολλὰ δύνα-  
 σθαι (cf. *multum valere* or *posse*).  
 practise, to, μελετᾶν (= ἀ-ειν),  
 ἀσκεῖν (= ἐ-ειν).  
 praise, ἔπαινος, ὁ.  
 praise, to, ἐπαινεῖν (= ἐ-ειν).  
 pray, εὐχεσθαι : = entreat, ἱκε-  
 τεύειν.  
 prayer, εὐχή, ἡ.  
 prefer, αἰρεῖσθαι (= ἐ-εσθαι). VII.  
 prepare, παρασκευάζ-ειν.  
 prepare oneself, παρασκευάζεσθαι :  
 for something, εἰς τι.  
 present, παρών.  
 present, δόσις, -εως (= act of giv-  
 ing).  
 present, to be, παρεῖναι (πάρεμι).  
 Pdm. 68.  
 preservation, σωτηρία.  
 priest, ἱερεὺς, -έως, ὁ.  
 priestess, ἱερέα, ἡ.  
 prisoner (of war), αἰχμάλωτος, ἡ.  
 privilege, γέρας, τό.  
 profess, ἐπαγγέλλεσθαι. ὁμολο-  
 γεῖν (= ἐ-ειν, to allow).  
 profit, ὠφέλεια.  
 profit, to, ὠφελεῖν (= ἐ-ειν), acc.  
 prone (to), ὀξύρροπος, -ον.  
 properly, ὀρθῶς (recte).  
 property, χρήματα, τά.  
 prophet, μάντις, ὁ.  
 propitious, ἔλεως.  
 proportion, λόγος, ὁ.  
 propose, προτιθέναι (προτίθημι).  
 prosperity, εὐτυχία, ἡ.  
 prosperous, to be, εὐτυχεῖν, εὖ  
 πράττειν.

prove, ἀποδεικνύναι (ἀποδείκνυμι).  
 prove (= test), δοκιμάζειν.  
 provided that, εἰ, ἐάν.  
 prudence, σωφροσύνη, ἡ.  
 prudent, φρόνιμος.  
 public, δημόσιος : in a public capacity, δημοσία.  
 punish, κολάζειν, τιμωρεῖσθαι (= ἐ-εσθαι) (= revenge oneself or requite), acc. : ἀποτίνεισθαι : to punish (by a fine), ζημοῦν (= ὀ-ειν).  
 punishment, τιμωρία, ἡ : (as a fine), ζημία, ἡ.  
 pupil, μαθητής, -οῦ, ὁ.  
 pursue, διώκειν.  
 pursuing gain by base means, αἰσχροκερδής, -ές.  
 put into the hands, ἐγχειρίζειν.  
 put on, ἀμφιεννύναι (ἀμφιέννυμι).  
 X.  
 put to death, ἀποκτείνειν.  
 put to flight, τρέπεσθαι.

## Q.

Queen, βασίλισσα, ἡ.  
 quick, ὀξύς (= sharp in intellect).  
 quietness, ἡσυχία, ἡ.  
 Quirinus, Κυρίνος.  
 quoit, δίσκος, ὁ.

## R.

Race, γένος, -ους, τό : human —, ἀνθρώπων γένος.  
 rail-at, λοιδορεῖσθαι (= ἐ-εσθαι), dat.  
 raised-in-price, to be, ἐπιτιμᾶσθαι (= ἀ-εσθαι).  
 rather, μάλλον.  
 raven, κόραξ, -ἄκος, ὁ.  
 read, ἀναγιγνώσκειν. VI.  
 ready, to be (willing), ἐθέλειν.  
 readiness, προθυμία, ἡ.  
 reality, in, ἀληθῶς.  
 reap, θερίζειν.  
 reason, λόγος, ὁ : with —, δικαίως.

reasonable, ἐπιεικής, -ές.  
 receive, λαμβάνειν (III.), δέχεσθαι.  
 reed, a, ῥίψ, ὁ.  
 reign over, βασιλεύειν (gen.).  
 rejoice, χαίρειν (dat.), ἡδεσθαι (dat.).  
 relate, διηγείσθαι.  
 relation, συγγενής, -ές (σύν, with. γένος, race, family) ; prop. an adj.  
 rely upon (trust), πιστεύειν.  
 remain, μένειν, διαμένειν.  
 remedy, φάρμακον.  
 remember, μεμνήσθαι (perf. μέμνημαι), gen.  
 remove any body (from a command, magistracy, &c.), παύειν τινα (στρατηγίας, ἀρχῆς, &c.).  
 render (= make), ποιεῖν.  
 repay, ἀποδιδόναι (ἀποδίδωμι).  
 repent, μεταμέλεσθαι : or impers. μεταμέλει τινί τινος.  
 report, a, λόγος, ὁ.  
 reproach, ὀνειδίζειν (ὀνειδος), acc. rei ; dat. personæ (cf. *exprobrare alicui ignaviam*).  
 request, to, αἰτεῖν (= ἐ-ειν), δεῖσθαι (= ἐ-εσθαι).  
 requite a favor, ἀποδιδόναι χάριν.  
 resident-foreigner, μέτοικος, ὁ.  
 resolve, γινώσκειν (VI.), δοκεῖ τινι.  
 respect, αἰδώς : with — to, περί.  
 rest, the, ἄλλος : = *reliquus*, λοιπός.  
 restore, ἀποδιδόναι (ἀποδίδωμι).  
 retail-trader, to be, καπηλεύειν.  
 retentive memory, of a, μνήμων, -ονος.  
 retreat, ἀναχώρησις, ἡ.  
 return, ἀναχωρεῖν (= ἐ-ειν).  
 revenge oneself on or upon, τιμωρεῖσθαι (= ἐ-εσθαι), acc., ἀμύνεσθαι (τινὰ ὑπέρ τινος).  
 reverence, αἰδώς, -ούς, ἡ.  
 revile, λοιδορεῖν (= ἐ-ειν), acc.  
 revolt, to cause to, ἀφιστάναι (Aor. inf. ἀποστήσαι). Mid., to revolt. So Aor. 2. act. ἀπέστην.

reward, δῶλον, τό.  
 rich, πλούσιος : be or become  
   rich, πλουτεῖν (= ἐ-ειν).  
 riches, πλοῖτος.  
 right (just), δίκαιος.  
 rightly, ὀρθῶς.  
 rise up, ἀνίστασθαι.  
 river, ποταμός, ὁ.  
 road, ὁδός, ἡ.  
 rob, ἀρπάζειν : = deprive of, ἀ-  
   φαιρῆσαι (= ἐ-εἶναι) τινά τι :  
   σουλᾶν (= ἀ-ειν).  
 robber, ληστής, -οῦ, ὁ.  
 rock, πέτρα, ἡ.  
 root, ῥίζα, ἡ.  
 Roman, Ῥωμαῖος.  
 rose, ῥόδον, τό.  
 royal, βασιλείος.  
 rub, τρίβειν.  
 rudder, πηδάλιον.  
 ruin, to, ἀπολλύναι. IX.  
 ruined, ἀνάστατος, -ον.  
 rule, rule over, to, ἀρχεῖν (gen.),  
   βασιλεύειν (gen.).  
 ruler, ἄρχων, -οντος, ὁ.  
 run, τρέχειν (VII.) : run to, προσ-  
   τρέχειν.  
 run away, ἀποδιδράσκειν (acc.).  
 VI.  
 rush, to, ὀρμᾶν (= ἀ-ειν).

## S.

Sacrifice, θυσία, ἡ. θῦμα, τό.  
 sacrifice, to, θύειν.  
 sadness, λύπη, ἡ.  
 safe, ἀσφαλής, -ές.  
 safely, ἀσφαλῶς.  
 safety, σωτηρία, ἡ.  
 sail, πλεῖν (= ἐ-ειν).—πλεύσομαι.  
   πέπλευκα. Aor. ἔπλευσα.  
 sail, ἱστίον.  
 sail away, ἀποπλεῖν (= ἐ-ειν).  
 sake of, for the, ἔνεκα, περί (gen.).  
 same, the, ὁ αὐτός.  
 Samian, Σάμιος, ὁ.  
 satisfied, to be, ἀγαπᾶν (= ἀ-ειν)  
   [lit. to love] with acc. or dat.

saw, α, τρίων, ὁ.  
 say, λέγειν, φάναι (Pdm. 69), εἰ-  
   πεῖν (= ἐ-ειν). VII.  
 sceptre, σκῆπτρον, τό.  
 scoff at, σκώπτειν.  
 scribe, γραμματεὺς, ὁ.  
 Scythian, Σκυθῆς.  
 sea, θάλασσα, θάλαττα, ἡ : by sea,  
   κατὰ θάλατταν : to be carried  
   out to sea, ἀποφέρεισθαι ἐς τὸ  
   πέλαγος (-ους).  
 season, καιρός, ὁ. See Vocab. 24.  
 secretly, κρύφα.  
 secure, ἀσφαλής, -ές : firm, βέ-  
   βαιος.  
 securely, ἀσφαλῶς.  
 see, ὁρᾶν (= ἀ-ειν). VII.  
 seek, seek for, ζητεῖν (= ἐ-ειν).  
 seem, δοκεῖν (= ἐ-ειν), φαίνεσθαι.  
 seize, ἀρπάξ-ειν.  
 self, αὐτός.  
 self-government, αὐτονομία (αὐ-  
   τός, ἵψε. νόμος, lex).  
 sell, πωλεῖν (= ἐ-ειν), ἀποδίδο-  
   σθαι.  
 send, πέμπειν, ἀποστέλλειν.  
 send back, ἀποπέμπειν.  
 senselessness, ἄνοια.  
 sensible, συνετός.  
 sensual pleasures, αἱ περὶ τὸ σῶμα  
   ἡδοναί.  
 separate, to, διοστάναι (διόστημα).  
 sepulchre, τάφος, ὁ.  
 serve (= be a slave), δουλεύειν.  
 set-down, τιθέναι (= hold it to  
   be).  
 set off (on a journey), set out,  
   πορεύεσθαι.  
 set upon (place), ἐπιτίθεναι : =  
   attack, ἐπιτίθεσθαι.  
 shame, αἰδώς, -οὺς, ἡ.  
 shameful, αἰσχρός.  
 shameless, ἀναιδής.  
 sharpen, βήγ-ειν.  
 sheep, πρόβατον, τό.  
 shepherd, ποιμήν, ποιμένος, ὁ.  
 shield, ἀσπίς, ἀσπίδος, ἡ.  
 ship, ναῦς, νεώς, ἡ.

shoot, ἀφίεναι, ἀφίημι (= let fly).

Pdm. 67.

short, βραχύς, -εῖα, ὕ.

show, to, δεικνύναι (δείκνυμι), δη-  
λόειν.

show-off, ἐπιδεικνύναι.

shut, κλείειν (perf. pass. -σμαι or  
-μαι) : ∞ in or up, κατακλείειν.

Sicily, Σικελία, ἡ.

sick, ἀσθενής, -ές.

sick, to be, νοσεῖν (= ἐ-εἰν), ἀ-  
σθενεῖν (= ἐ-εἰν).

sight, ὄψις, ἡ.

sign, σημεῖον, τό.

silliness, ἡλιζιώτης (-ητος).

silver, ἀργῦρος, ὁ.

silver (adj.), ἀργύρεος, -οῦς.

sin, ἀμάρτημα, -ατος, τό.

sin, to, ἀμαρτάνειν. III.

since (because), ὅτε, ἐπεὶ.

sing, to, ᾄδειν.

sister, ἀδελφή, ἡ.

sit, to (of a bird), ἐπαράζειν.

slaughter, φονεύειν.

slaughter, φόνος.

slave, δούλος, ὁ. οἰκέτης (= famu-  
lus) : to be the slave of, δου-  
λεύειν (c. dat.).

slavery, δουλεία, ἡ.

slay, φονεύειν.

sleep, ὕπνος, ὁ.

sleep, to, εὐδειν, καθεύδειν.

slow, βραδύς (also of intellect).

small, μικρός, ὀλίγος.

smelling, ὁσφρησις, ἡ.

snatch at, ἀρπάζ-ειν.

snow, χιών, χιόνος, ἡ.

so, οὕτως : = this, τοῦτο.

so great, τοσοῦτος.

so long (adj.), τοσοῦτος.

so that, ὥστε.

sober-minded, σώφρων, -ονος.

sobriety of mind, σωφροσύνη.

Socrates, Σωκράτης, -ους, ὁ.

soldier, a, στρατιώτης, -ου, ὁ.

solid, στερεός.

some, ἔνιοι (often indef.), τινές.

some—others, οἱ μὲν . . . οἱ δέ.

son, υἱός, ὁ.

soon, τάχα.

Sophocles, Σοφοκλῆς, -έους, ὁ.

soul, ψυχή, ἡ.

sound, φωνή (vox).

sow, to, σπείρειν.

spare, to, φείδεσθαι (gen.).

Sparta, Σπάρτη, ἡ.

Spartan, a, Σπαρτιάτης, -ου, ὁ.

speak, λέγειν.

speak ill of —, κακῶς λέγειν (c.  
acc. personæ).

spear, δόρυ, τό. Note 9.

spend (one's life), διάγειν (τὸν  
βίον).

sphere, σφαῖρα.

spirit, νοῦς, νοῦ, ὁ.

spirit (= courage), high-minded-  
ness, courage, εὐψυχία (εὐ-  
ψυχή). φρόνημα, τό.

spring, ἔαρ, ἔαρ-ος, τό.

stadium, στάδιον, τό.

stag, ἑλάφος, ὁ, ἡ.

star, ἄστρον, τό.

state, a, πόλις, -εως, ἡ.

statue, ἀνδριάς, -άντος, ὁ.

stay, μένειν.

steal, κλέπτειν : steal away, ἀρπά-  
ζειν.

still (yet), ἔτι.

stillness, ἡσυχία, ἡ.

stir (move), to, κινεῖν (= ἐ-εἰν).

stone, λίθος, ὁ.

straight, ὀρθός, ἡ, ὄν.

stranger, ξένος, ὁ.

strength, ἰσχύς, -ύος, ἡ.

strike, τύπτειν : παίειν.

strive (= endeavor), πειράσθαι  
(= ἀ-εσθαι).

strong, ἰσχυρός.

study, a, μάθημα, τό.

subjugate, χειροῦσθαι (= ὁ-  
εσθαι), δουλοῦν (= ὁ-εἰν).

such, τοιοῦτος or ὁ τοιοῦτος, the  
article when the particular class  
or kind is to be made promi-  
nent.

such as, οἷος.

sudden, αἰφνίδιος.  
 suffering, to be, κάμνειν.  
 sufficient, ἰκανός.  
 sufficiently, ἰκανῶς.  
 summer, ἔρος, -ους, τό.  
 sun, ἥλιος, ὁ.  
 superintendent, ἐπιμελητής, ὁ.  
 supply, bestow, παρέχεσθαι.  
 suppose, ἡγείσθαι (= ἐ-εσθαι), νομίζειν.  
 supreme (of laws), κύριος.  
 surpass, νικᾶν (= ἀ-ειν), τινά, διαφέρειν (gen.) = to be distinguished from him.  
 swallow, χελιδών, -όνος, ἡ.  
 swear, ὀμνύναι (ὀμνύμι). IX.  
 sweat, ἰδρώς, -ῶτος, ὁ.  
 sweet, ἡδύς.  
 sweetmeats, τραγήματα.  
 swift, ταχύς.  
 sword, ξίφος, τό.  
 sycophant, συκοφάντης, -ου.  
 Syracuse, Συράκουσαι, αἱ.

## T.

Tail, οὐρά, ἡ.  
 take = capture, αἰρεῖν (= ἐ-ειν).  
 List VII.  
 take care, ἐπιμελεσθαι (gen.).  
 take hold of, ἀπτεσθαι (gen.).  
 take place (be done), γίνεσθαι.  
 taken, to be, ἀλίσκεσθαι. VII.  
 tale, λόγος, ου. μῦθος, ὁ.  
 talk, to, λαλεῖν (= ἐ-ειν).  
 talked-about, περιβόητος, ου.  
 talk nonsense, ληρεῖν.  
 talon, ὄνυξ, -υχος, ὁ.  
 taste, to, γεύεσθαι (c. gen.).  
 teach, διδάσκειν τινά τι. παιδεύειν (= educate).  
 each, διδάσκαλος.  
 tear, α, δάκρυον, τό.  
 tell, λέγειν, φράζειν.  
 temperate, ἐγχεράτης, -ές.  
 tempest-tossed, to be, χειμάζεσθαι.  
 temple, νεώς, -εώ, ὁ.

tell, λέγειν.  
 terrible, δεινός.  
 Thales, Θαλῆς, ὁ (G. Θάλεω, D. -ῆ, A. ἦν) : Thales and his school, οἱ ἀμφὶ Θαλήν.  
 than, ἢ : Gen. after a comparative.  
 that, in order, ἵνα, ὥς, ὅπως.  
 Theban, Θηβαῖος, ὁ.  
 Thebes, Θῆβαι, αἱ.  
 them, αὐτούς.  
 Themistocles, Θεμιστοκλῆς, -έους, ὁ.  
 themselves. See Pdm. 45.  
 then, τότε.  
 there, ἐκεῖ. I was there, παρῆν (= I was present).  
 therefore, οὖν.  
 Thermopylæ, Θέρμοπύλαι, αἱ.  
 Thessalian, Θετταλός, ὁ.  
 thief, κλέπτης, -ου, ὁ.  
 thigh, μηρός, ὁ.  
 thing, πρᾶγμα, τό.  
 think, ἡγείσθαι (= ἐ-εσθαι), νομίζειν, οἶσθαι.  
 thirst, δίψος, -ους, τό.  
 thirst, to, or be thirsty, διψῆν (= ἀ-ειν).  
 this, οὗτος. See Pdm. 47.  
 this (emphatic, the accent being used to mark the emphasis), οὗτός γε (τοῦτό γε, &c.).  
 thou, σύ. Pdm. 42.  
 though, καὶ (= καὶ ἐάν).  
 through, διά.  
 throughout, ἀν., διόλου.  
 throw, ρίπτειν.  
 throw away, to, ἀπο-βάλλ-ειν.  
 thus, οὕτω(s).  
 time, χρόνος, ὁ : right —, καιρός, ὁ.  
 Tissaphernes, Τισσαφέρνης, -ους, ὁ.  
 together with, ἅμα (w. dat.).  
 toil, to, κάμνειν.  
 tongue, γλῶσσα (γλῶττα), ἡ.  
 tooth, ὀδούς, -όντος, ὁ.  
 torture, βασανίζειν.  
 touch, to, ἀπτεσθαι (gen.).

town, πόλις, -εως, ἡ.  
 train, to, παιδεύειν: (to — any thing, πρὸς τι).  
 travel, to, πορεύεσθαι.  
 travelling-money, ἐφόδιον, τό.  
 treason, προδοσία, ἡ.  
 treaty, συνθήκη, ἡ. σπονδαί, αἱ.  
 tree, δένδρον, τό.  
 trial: to make — of, πειρᾶσθαι (= ἀ-εσθαι), gen.  
 Trojan, Τρωϊκός.  
 trophy, τρόπαιον, τό.  
 trouble, πόνος, ό.  
 truce, σπονδαί (pl.), -ῶν (lit. libations).  
 true, ἀληθής, -ές.  
 truly (really), ἀληθῶς.  
 trunk (of an elephant), μυκτήρ, -ῆρος, ό.  
 trust, to, πείθεσθαι, πιστεύειν (dat.).  
 truth, ἀλήθεια, ἡ.  
 truth, to speak the, λέγειν τὰληθῆ (= τὰ ἀληθῆ).  
 tunic (a small), χιτώνιον, τό.  
 turn, to, στρέφειν (trans.); = devote oneself to, τρέπεσθαι.  
 twice, δις.  
 tyrant, τύραννος. See Vocab. 28.

## U.

Ulysses, Ὀδυσσεύς, -έως, ό.  
 unbearable, ἀφόρητος.  
 under, ὑπό.  
 understand, ἐπίστασθαι, εἰδέναι (οἶδα).  
 understanding, νοῦς, ό. φρένες, αἱ.  
 undertaking, ἔργον, τό.  
 undying, ἀγήρως.  
 unexpected, ἀπροσδόκητος [ἀ. προσδοκᾶν (= ἀ-ειν)].  
 unfortunate, to be, δυστυχεῖν (= ἐ-ειν). κακῶς πράττειν (= to be doing ill).  
 ungrateful, ἀχάριστος 2.  
 unjust, ἀδίκος 2.  
 unseen, ἀόρατος, ον.

unsparingly, ἀφειδῶς: most α, ἀφειδέστατα.  
 unsworn, ἀνώματος, ό, ἡ.  
 unwritten, ἄγραφος, ον.  
 up, ἀνά: lay up, κατατιθέναι.  
 us, ἡμᾶς.  
 use, to, χρᾶσθαι (= ἀ-εσθαι).  
 use, to be of, συμφέρειν (dat.).  
 useful, χρήσιμος 2, ὠφέλιμος 2.  
 useful, to be, ὠφελειν (= ἐ-ειν).  
 utter, to, λέγειν: (= emit as a sound), ἀφιέναι (ἀφίημι). Pdm. 67.  
 utterly-deceive, ἐξαπατᾶν (= ἀ-ειν).

## V.

Variegated, ποικίλλειν.  
 vegetables, λάχανα, τά.  
 very, λίαν, σφόδρα, πάνν: also by the Sup. of the adjective.  
 vexatious-information, συκοφαντία, ἡ.  
 victory, νίκη, ἡ.  
 vine, ἀμπελος, ἡ.  
 violence, βία, ἡ.  
 violently, σφόδρα, λίαν.  
 virtue, ἀρετή, ἡ.  
 viviparous, ζωστόκος. See Vocab. 24.  
 voice, φωνή.  
 void, ἔρημος (gen.).  
 vulture, γύψ, γυπ-ός, ό.

## W.

Wagon, ἄμαξα.  
 wait, μένειν.  
 waking (of a waking person, &c.), ἐγρηγορικός.  
 wall, τεῖχος (-ους).  
 want, to, δεῖν (= ἐ-ειν).  
 war, πόλεμος, ό.  
 war, to carry on, πολεμεῖν (= ἐ-ειν).  
 ward off, ἀμύνειν. See Vocab. 29.

warrior, στρατιώτης, -ου, ὁ.  
 war-song, καιάν, παιᾶν-ος, ὁ.  
 wash, λούειν.  
 water, ὕδωρ, ὕδατος, τό. Note 9.  
 wax, κηρός, ὁ.  
 way (road, journey), ὁδός, ἡ : (= manner), τρόπος, ὁ.  
 we, ἡμεῖς.  
 weak, ἀσθενής, -ές.  
 weakness, ἀσθένεια, ἡ.  
 wealth, πλοῦτος, ὁ. χρήματα, τά.  
 weary, to be, κάμνειν.  
 weave (a garland), πλέκ-ειν.  
 weep, to, κλαίειν.  
 well, καλώς, εὖ : do well to, εὖ ποιεῖν (= ἐ-ειν), εὐεργετεῖν (= ἐ-ειν), acc. : to be well, εὖ ἔχειν : to be doing well, εὖ πράττειν.  
 well - appointed, κεκοσμημένος (partcp. perf. pass. from κοσμεῖν [= ἐ-ειν], to adorn, arrange beautifully).  
 well-disciplined, εὐπειθής (= obedient).  
 well-disposed, εὐνοος, -ους.  
 well-ordered, τεταγμένος (perf. pass. partcp. from τάσσειν).  
 what ? τίς ; τί ;  
 what kind of, ποῖος. See Vocab. 25.  
 whatever, ὅστις, ὅσπερ.  
 when, ὅτε, ἐπεί.  
 whence, ἐξ οὗ.  
 whenever, ὅταν (subj.).  
 where, οὗ, ὅπου : where ? πῇ ;  
 wherever, ὅπου ἂν (subj.).—οὗ, ὅπου (w. opt.).  
 whet, ὀγγ-ειν.  
 whether, πότερον.  
 which ? (of two), πότερος.  
 white, λευκός : as subst., τὸ λευκόν.  
 whither ? πῇ ;  
 who, which, ὅς : interrog. τίς ;  
 whoever, ὅστις, ὅσπερ.  
 whole, πᾶς, ἅπας, σύμπας, ὅλος.  
 wicked, κακός, πονηρός.

wife, γυνή, γυναικ-ός, ἡ.  
 wild beast, θηρίον, τό.  
 willing, ἐκών, -ούσα, -όν.  
 willing, to be, βούλεσθαι, ἐθέλειν.  
 willingly, ἡδέως. Most —, ἐκών, see Willing.  
 wind, ἄνεμος, ὁ.  
 wine, οἶνος, ὁ.  
 wing, πτερόν, τό. πτέρυξ, -γος, ἡ.  
 wing (of an army), κέρας, τό.  
 winter, χειμὼν.  
 wisdom, σοφία.  
 wise, σοφός : to be —, φρονεῖν (= ἐ-ειν), prudentem esse.  
 wish, to, βούλεσθαι, ἐθέλειν.  
 with, σύν (dat.), μετὰ (gen.).  
 within, ἐντός (gen.).  
 without, ἄνευ (gen.).  
 woman, γυνή, γυναικ-ός, ἡ.  
 woman, old, γράυς, γράός, ἡ.  
 wonder, to, to wonder at, θαυμάζειν.  
 wonderful, θαυμαστός.  
 wont, to be, ἐθίζειν.  
 word, λόγος, ὁ.  
 work, ἔργον, τό.  
 write, γράφειν.  
 worst, to, ἡττᾶσθαι (= ἀ-εσθαι), κακίζειν.  
 would that —, εἴθε.  
 wound, τραῦμα, -ατος, τό.  
 wrist, καρπός, ὁ.  
 wrong, to do, ἀδικεῖν (= ἐ-ειν).  
 wrought, εἰργασμένος (ἐργάζεσθαι).

## X.

Xenophon, Ξενοφών, -ώντος, ὁ.  
 Xerxes, Ξέρξης, -ου, ὁ.

## Y.

Year, ἔτος, -ους, τό. ἐνιαυτός, ὁ.  
 yesterday, χθές.  
 yet, ἔτι, πῶ.  
 yield, εἰκεῖν.  
 you, ὑμεῖς.

young, νέος.

young animal, σκύμνος, ὁ.

young bird, νεοττός (*Atticè* for νεοσσός).

young man, νεανίας, -ου.

yourself, αὐτός, in nom. ; σεαυτοῦ (σεντοῦ) in oblique cases  
Pl. yourselves, ὑμεῖς αὐτοί.

THE END.





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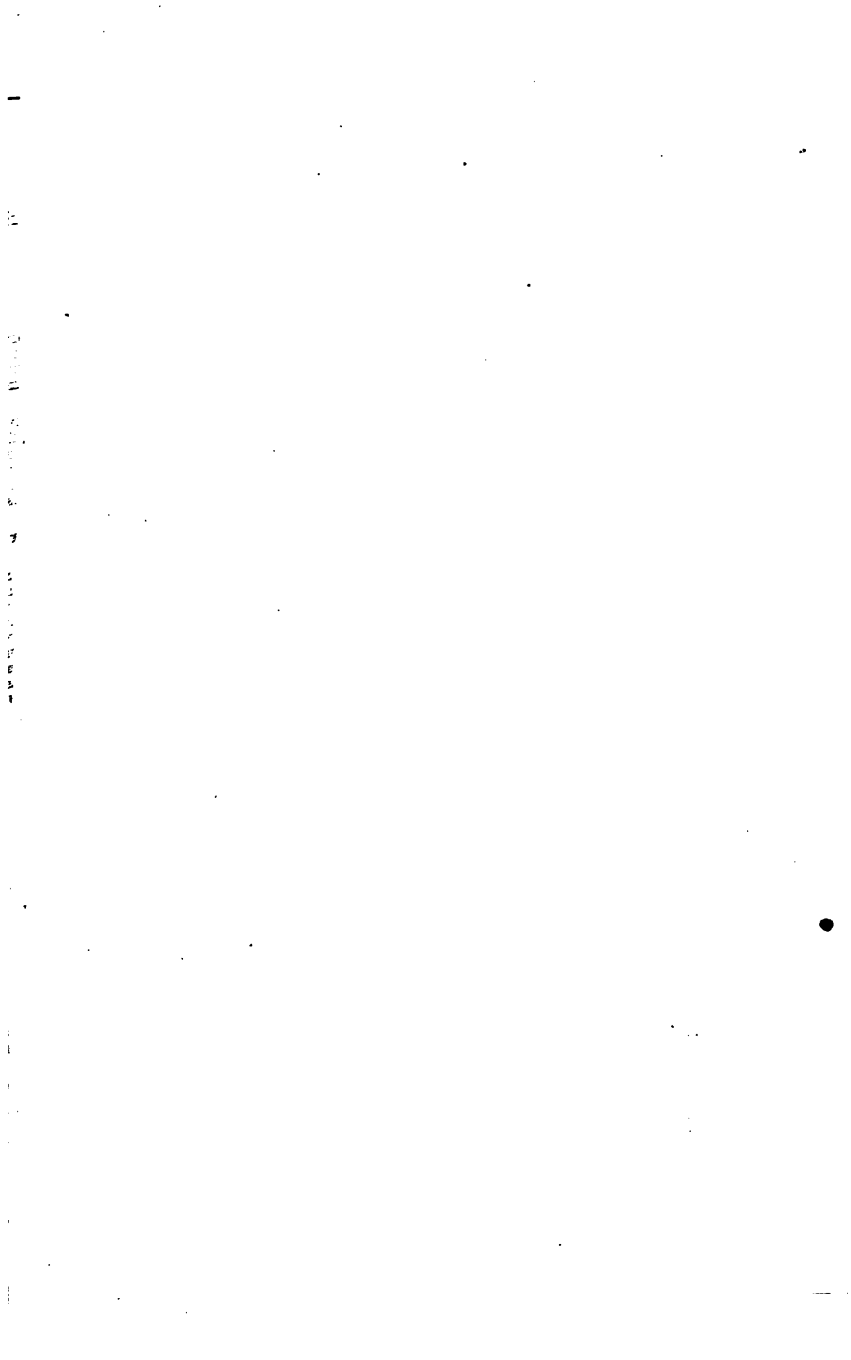
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 2. " T 8 9

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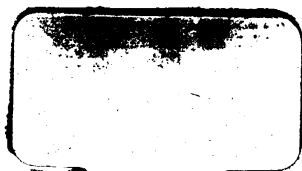
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last note.

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115

